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Written for the LIGHT OF TRUTH!

A SWEEPING SUCCESS.

Cassadaga Camp Commends the Labors of the National Constitutional Liberty League.

SPECIAL CORRESPONDENCE.)

At the conference, August 5th, the subject was "Medical Legislation," and the Cassadaga Camp struck a sturdy and intelligent blow at religious and medical bigotry and for constitutions liberty. By invitation Mr. J. Winfield Scott, Secretary of the National Constitutional Liberty League, Boston, Mass., briefly reviewed the history, success, and present purposes of that useful organization. He said substantially, "That grand old man, Prof J. Rhodes Buchanan-may he live yet many years to bless humanity-was one of the founders and has ever been the honored president of our National League. It was legally incorporated primarily, to restore and maintain the constitutional liberty of citizens of this land of liberty (?) to employ whomsoever they will to treat or heal them, and incidentally to prevent the unjust enforcement of old and the enactment of new medical monopoly laws; because they increase fees, rob rich and poor alike, prevent progress, infringe constitutional liberty and are against public policy in that they jeopardize public health. * * So far it has never suffered defeat in any court or legislature. .

* I would not waste the time or question the intelligence of Spiritualists reciting the abundant, flagrant, and too apparent evils of medical monopoly and regular practice, but will say a word concerning the good of medical liberty and

It is our good fortune to live in a paradise--what the old fogy doctors delight in calling 'a paradise of quacks,' the cultured Commonwealth of Massachusetts. It is a paradise of health and has been ever since it repealed its medical monopoly laws thirty-five years ago.

After this Eden of quackery had flourished thirteen years that great regular, Dr. Jarvis, President of the Statistical Society, stated that 'Life is increasing, not only in duration but in power and vigor now more than ever.'

"After thirty years of medical liberty and reform practice, a distinguished president of a leading Boston Life Insurance Company, deliberately declared that 'the effect of this free lance system of quacks in this Commonwealth, is that, 'Life is longer than it was forty years ago, and no year in the last thirty has failed to show a gain on the table of mortality.' 'According to Shattuck's statement (which is recognized authority) the deaths from 1738 to 1752 in Boston (before God ordained the healers of the nation) says the Hon. George M. Stearns, 'were one in 21.65 of the population. Now,' he exclaims 'it is one in forty two.' So that quackery (medical liberty) has reduced the death-rate one half.

'In the hope of persuading other States to emulate the worthy example of Massachusetts, our National League has set about raising ten thousand dollars to be economically expended in creating and controlling a public sentiment that will demand the repeal of medical monopoly laws and result in a reduction of the death rate at least one-half.

If this vitally necessary and transcendentally important reform is to be realized, efficient workers, persuasive speakers, and able attorneys must be employed, halls engaged, meetings advertised, speeches reported and printed, literature distributed, sympathizing societies and newspapers interested and actively enlisted, the expenses of voluntary workers and speakers paid, petitions printed, distributed, and circulated in short a vigorous, systematic, indefatigable, irresistible campaign conducted in behalf of public health, medical freedom, and reform practice and constitutional liberty.

"It is safe to say that every Spiritualist in the United States is deeply interested in the success of such a commendable crusade, but, 'What is every body's business is nobody's business.' We make this work our especial business and attribute the uninterrupted success of our National League to that fact and the invariable policy of ample providing in advance for all possible emergencies and expenses.

"Notwithstanding the financial flurry, we have during June and July secured conditional subscriptions, amounting to nearly seven thousand dollars. For instance, a lady in Providence, Rhode Island, volunteered to contribute five dollars per month for one year, providing any other person gave the "regular" M. D.'s. an equal amount. A gentleman in Boston tended us ten dollars per month providing any person would give a like amount and cordially added that if more money was necessary he would cheerfully increase his pledge to five hundred do so. dollars. Another Bostonian agreed to give ten dollars per week for one year, providing any two would give five dollars per week. Still another Bostonian pledged fifteen dollars per Out in California where the medical laws had passed and week for one year, providing any three persons would give a similar sum. A citizen of Brooklyn, N. Y., agreed to pay and for administering "remedial agencies" without a diploma. He chose to conduct his own case, acting without a lawyer; but is paying five dollars per week upon our personal pledge that we would undertake to secure and expend ten thousand dollars judiciously in this work. A Bostonian who has annually given hundreds, and some years thousands to reinforce and extend the labors of our league has offered us five thousand dollars payable when we have realized five thousand dollars. We promptly accepted his princely proposition and have already secured nearly two thousand dollars. Why not raise the remaining three thousand dollars right here and now One healer in Buffelo has pledged five dollars per month for one year. A druggist in Buffalo has pledged eight dollars per month for one year. Another healer in Buffalo ten dollars per month for one year. While others healers and Spiritualists in this audience have pledged one, two, and three dollars per month for one year.

"There are enough mediums, healers, and well-to-do Spirualists who owe their hope and their health to mediums and healers to easily contribute the remaining three thousand dollars. Will you do it? Who will accept by duplicating the above conditional voluntary pledges? We also want the names, addresses, and occupation of all persons who will volunteer to improve favorable opportunities to write and speak upon the subject and receive and distribute league literature, and circulate petitions. Again we ask who will volunteer and contribute, enabling us to draw the conditional five thousand dollars pledged?

"Thanking you, friends, for this patient hearing and the generous management for its courtesy, cordial hospitality, and co-operation, I gladly make way for those whom I know we shall all be delighted to hear."

Mr. Scott was followed by Mrs Cora I., V. Richmond, of

Chicago; Rev. W. W. Hicks, of New York; Hon. O. P. Kel- ful against this and all other forms of class and unconstitulogg, of Sundance, Wyoming; Mrs. Lillian Hilber, Dunkirk, N. Y; Willard J. Hull, Buffalo, N. Y.; and George P. Colby, Lake Helen, Fla , in addresses which were repeatedly and enthusiastically applauded.

Recognizing the reputation of the above speakers and the permanent value and national influence of these able addresses, Mr. Scott provided a stenographer to report them verbatim, and at the suggestion and expense of the National League, the management kindly consented to print ansextra addition of a double number of The Cassadagan containing these eloquent thunderbolts for wide-spread distribution. Meanwhile the manuscript will be sent to various liberal, sympathizing journals for publication.

The sagacity of the management in thus heartily and effectively co-operating with the National League is universally recognized and applauded.

A Strike for Liberty.

Synopsis of speeches in support of the labors of the National Consti tutional League, delivered at Cassadaga Camp, August 5, 153

MRS, CORA, L. V. RICHMOND, OF CHICAGO.

Mr. Chairman, Ladies, and Gentleman: No argument is needed in an assemblage of this kind to convince you of the

importance of the measure proposed by Mr. Scott.

You who believe in the healing influence of nature and of the spirit world never can sit silently by and submit to the legislation that will deprive you of one of your natural "in-altenable" rights. The medical laws recently enacted in nearly all the States of the Union are clearly unconstitutional. They are legislation for a 'class.' As well might the laws compel you to employ a lawyer instead of settling your difficulty with your neighbor, or force you into court instead of allowing you to have recourse to arbitration; as will compel you to purchase merchandise of some particular firm or class of dealers; as will oblige you to worship God, or have the last funeral rites performed by some especial denominational religionists, as to compet the calling in of a physician of any "regular" school, merely because he (or the only lately she)

It would be well enough to adopt this method of legaliz ing the practice of medicine and compelling every one to em ploy a physician if a Chinese law were also adopted, i. e, that every physician who loses a patient should be put to death. As at the present time, nine tenths of those who do die (physically) are under the charge of a "regular" physician, the race of doctors would soon become extinct.

At a meeting of the committee appointed by the Legisla-ture of Massachusetts at Boston to ir quire into the merits of proposed bill to be passed or rejected by that body some few years ago, your present speaker was one of those called upon to address the committee. So large was the meeting that the Hall of Representatives was thrown open for the discussion. There were the "bone-setters" of Rhode Island, alfamily naturally endowed with the "gift" or "genius" of mending and setting oroken and dislocated limbs and joints —a gift that had descended from father to son for many generations; there were the middle aged and elderly practition. ers of every school of medicine; there were the so-called "quacks" and healers, magnetic, electric, and spiritual. And the ablest addresses against any legislation restricting the people in their choice of remedial agencies were made by the regular practitioners. "Why," said one eminent allopathic physician, "the longer I live the more do I know that the claims of therapeutics as a science are utterly false. There is no such science, it is all experiment." Of course, it is experiment. Anatomy is a science, physiology is a science; but the realm of therapeutics is one of experiment based upon symptoms and changing with every decade.

The physician can see the surface of the body, can determine its condition and temperature, can count the pulsations of the heart per minute; but he can not see the cause of the symptom as a seer or a clairvoyant can, or reach that cause as a healer can. Not only is legislation encroaching steadily upon your liberties day by day in compelling the employment of a "regular" physician, but there is a proposition to carry it still farther.

where the greatest spectacle of the world's enlightenment is now occuring, there is a place called "Egypt," the dark counry, so named because of the primal obtuseness of the early inhabitants. Near to "Egypt" is the capital of the State, and thither vie the politicians, the lobbyists, and the "classes" who have political axes to grind. People in Chicago and elsewhere in the State are too busy making money to see to it that no unconstitutional laws are enacted. Most of these measures go by default, the people do not appear—are not re-presented. When this "class" legislation occurred in Illinois, it first appeared in the simple and unaffected guise of 'a bill to protect the interests of the medical fraternity" or words to that effect. Other States have passed similar laws to tect the people;" but, out there the true inwardness of the measure was unwittingly declared. All this kind of legislation is to protect the medical schools and their graduates-

We believe that a man has the right to die according to the dictates of his own conscience as well as worship in that way. If he chooses to die a natural death instead of a scientific one (possibly at the hands of an M. D.) he has a right to

Now, the doctors wish to monopolize all the "healing agencies"—electricity,magnetism,hypnotism,water, air, sunshine-all are placed under restriction by these law-protected M.D.'s were thought to be enforced, a magnetic healer was arrested aided, no doubt, by other intelligences from without. examined and cross examined the witnesses brought for ward by the prosecution. These witnesses were mostly M. D's. He asked, "Do you admit the existence of magnetism?" "Certainly." "Of electricity?" "Certainly." "Of tresh air?" "Certainly." "And you consider these are remedial agencies?" "Most certainly." "Then."

said the magnetic healer, "if a lady faints and one opens the window to admit the air, or a glass of water is given to one who is swooning without consulting a physician, it is a viola-tion of the medical law." The judge saw the absurdity of the proposition and dis missed the case with costs, saying, "The law as interpreted by the prosecution in this case is clearly unconstitutional." It is equally unconstitutional in all cases. A mother may not sooth her bab by a touch of her hand, or administer as your mothers and grandmothers did the innocent catnip tea without violating

he rights and privileges of these monopolists of the healing agencies of the universe.

One blessing has been wrought by "faith cure," "mindcure," "metaphysics," "Christian Science," etc.—if no other-the people have been turned away from poisonous drugs and nostrums to seeking and finding aid in the true "remedial agencies" of nature. And Spiritualism with its gift of healing has convinced thousands and tens of thousands that the true power of healing is not in any prescribed system of medicine, but may be a gift divine and perfect from the skies. Until medical science is perfect, until human disease and death from disease are exterminated by a perfect system of materia medica, no legislation can be just that binds people

to employ a physician unless it is their choice. Even were there a perfect and exact science of medicine as there is of mathematics, a compulsory adoption of its methods by legal enactment would be clearly unconstitutional. We hope this measure will be fully discussed, that tional legislation.

The subject commends itself to my judgment and co-opin N. Y., is an infringment on the rights of many of our fellow cirizens, is contrary to the spirit of the constitution, of our age, and ought to be repealed. Of course, we do not mean by this that any class of persons should be turned loose on the persons are the power of the healing, art, without on ciety to exercise the power of the healing art, without ability, endorsement, and without reponsibility.

Without going in to the subject of Christian Science or meatal healing, or by whatever name it may be called, it must be admitted and is universally believed that among the many spitual gifts bequeathed to the worthy, and consecrated the gifts healing is of divine origin. Therefore this question is to be new one. From the beginning, these divine gifts have been discourted and outlawed in every civilization; yet we know that by word and touch and look, and by the exercise of human wills, many ills have been removed and the sick in body and mind have been cured. The power exercised by the Christ, who opened the ears of the deaf and the eyes of the blind, in addition to the assuaging of the sorrows of the human heart, was also exercised by the distribute by of the human heart, was also exercised by his disciples be-fore and after his death. The regulars of that day and time opposed his right to heal by the touch of his hands and the words of his right to hear by the touch of his blades and the words of his hips, as now they deny the right of his followers. The blind man who was restored to sight was questioned critically by the Pharisees, and the name of Jesus was scandalized and his life was threatened because he dared to restore the sight to one who had been born blind—in an unaccredited way. When the poor man was questioned with the hope of being made a witness against his benefactor, he exclaimed that ne knew not whence he came or by what authority he opened his eyes. "You must ask him, yet this one thing I do know; I was blind, but since he touched me I see." The hearing power exerted by the followers and disciples of Christ was quite extraordinary. Peter, passing by on the street where the sick lay on either side, touched them, and they were healed. Every touch of this consecrated man brought healing and vitality. Of course, this was contrary to the opinions, regulations, and laws of society. These acts violated the proprieties, and the regular physicians of that day and time, no doubt, exercised their authority and power to stop this irregular, unorthodox crusade against the evils of society. What I want to say in conclusion is this, that these powers perfectly accord with the laws of nature, and that these divine gifts have not been withdrawn from humanity, but are still realized by the truly consecrated and spiritualized. The divinity of those who are thus consecrated may and should expend itself along all responsive lines, that humanity may be brought and preserved under healing influence and grace. The prayer of the faithful, the sympathy of the loved, the desire and will of the consecrated, and the touch of the hand, moved by inspiration and good will, must have healing, grace, and power, and to say that these gifts and functions shall not be exercised, and that they are the destroyers of the peace of human society is to deny the divine life in humanity and the holiest functions of the human soul It would be the denial and the repudiation of the Christ power and the Christ preserver and the Christ life which we are to exemplify and illustrate. I therefore indorse the movement referred to and would join my voice to the utterance of a solemn protest against the outrage and injustice perpetrated and threatened.

This school of healing which we represent belongs to the divine, it is humanity's rights and privileges, and the rights of the people. If we could have a school right here at Cassadaga for the education of spiritualistic healing, and some experienced angel who had been in spirit life for ages could take the seat of presidency, what wonderful results would go out to the world!

Through mediumship is growing a knowledge of the divine law. By and bye they will call it psychic God, by whose breath the people are healed. And what is this healing, this touch of the hands, this breath of the better life? It is the spirit upon the flesh restoring to life and health after the physicians have pronounced the flickering flame nearly expired. When Jesus of Nazareth passed by he restored the diseased, the sick, by a touch, a look. Expect to see the these ma ters just as a mustard poultice cures dyspepsis, that divine gift melt the nearts of the Infidel, the law-makers, and is to say, they do not. Your relief, as well as your weapon, the scoffers in general. It is high time for the people to protest and raise the warning finger toward the legislature. I object to these senseless laws injuring our liberty If the contents of all the drug-stores in the country were dumped back of the auditorium you would see all the doctors from near and far with their dippers dipping up calomel, blue pills, quinine, castor oil, bone set, rhubarb, and hartshorn. Then some doctor would take a few grains of quinine on a penknife and send it down your guilet into your stomach and charge you two dollars.

It Jesus of Nazareth were on earth to day healing the blind and curing the sick, some old saw-bones would want to know if he had a certificate, and if he possessed a diploma. This is a free country and every man should have his liberty. If you sent for a D. D. instead of an M. D., he would ask you where you had been nights and would immediately prescribe repentance; the Baptist would give you a dose of water; the Presbyterian would proclaim foreordination; Methodists would say repent and believe; Spiritualists would give you a glimpse of your grand-mother at fifty cents a head. So I have almost made up my mind that there is quakery every where. I will quote some of the sayings from learned doc tors. Prof. Gross, of the Medical College of Louisville, Ky. says, "Of the essence of disease very little is known-indeed, nothing at all." Dr. Bailey, of England, says, "I have no faith whatever in medicine." Again Prof. Parker says, "Hygeine is of no more value in the treatment of disease than drugs." Prof. Valentine Mott says, "Of all science, medicine is most uncertain." Dr. Marshall Hall says, "Thousands are annually slaughtered in the quiet sick room." And so they are. Sir Anthony Cooper says, "The science of medicine is founded on conjecture improved by murder." That is what they say and still want to be protected. Dr. Abernethy, of London, says, "There has been a great increase of medical men of late; but upon my life, disease has increased in proportion." Again, Dr. James Johnson says, 'I declare it is my conscientious conviction founded on long experience and observation, if there were not a single physician, surgeon, a man mid-wife, chemist, apothecary, druggist, or drug on the face of the earth, there would be less sickness and less mortality than now prevails." This is the highest medical authority in the world and these fellows want to pass a law to protect them. Again, Prof. Clark states, "In their zeal to do good, physicians have done much harm; they have hurried thousands to the grave who would have recovered if left to nature." Again, Dr. Rush, of Philadelphia, says, "It is impossible to calculate the mischief which Hippocrates has done by first marking nature with his name, and afterward letting her loose on sick people.

If I had time I could read to you a couple of hours from the high authority of this medical world.

GEORGE B COLBY, LAKE HELEN, FLA.

The evidence and benefits of spiritual and magnetic healing are so apparent and overwhelming, it seems passing strange that intelligent legislators should, for one moment,

entertain a proposition to proscribe it.

I will simply narrate a few instances that came under my personal observation. Several years ago, while residing in the State of Iowa, there was a man about middle age, who had what was called falling sickness, and who had exhausted every means in that part of the country. He was told that by a medium that the cause of his trouble was partial fracture of the skull, which had caused an enlargement of the bone which made a decrease of the bone.

former medium had. It was with considerable effort that they finally prevailed upon a surgeon to remove the bone; but, ofter doing so, he was well, and is to the present day. One of the most remarkable healers that I know of is

One of the most remarkable healers that I know of its Paul Carter, of Iowa. I knew a man that had some trouble with his stomach and had spent a great deal of money in doctoring, but failed to find relief. He went to see Paul Carter who cured him immediately. Another instance of this medium's wonderful powers was of a man in Iowa who was afflicted with a disease of the muscles of the knee. After consulting many doctors they said there was no help for him. He consulted this mannet in healer who have the consulted this mannet.

him. He consulted this magnetic healer, who, by making a few passes over the knee, cured him.

Judge Rosecrantz's grand-daughter, who, from birth, had been in ill health and crippled, and who was constantly under medical treatment, but never helped, was finally placed under the care of a medical healer who restored her to per-fect health. She finally passed to spirit life, but from an-

A physician in Lake Mills, Iowa, who could not read correctly a quarter column in a newspaper, added a petition and worked vigorously with the legislature to pass laws pro-hibiting, under great penalty, the practice of all healing out-

side of the medical fraternity.

A family who had lost two children by diphtheria, called me in to sit up with the third who was pronounced by the attending physician to be in a dying condition, in fact, the doctor said the little sufferer could not survive the night. We decided to hold a circle and see if our spirit friends could not do something for the child. They told us to pass our hands over the child's body, which was done a few times, and immediately the child spoke its mother's name and moved its hands out test. By down the child had so creatly improved. hands and feet. By dawn the child had so greatly improved that all called it a miracle; but this and the final recovery was credited to the doctor. I might relate innumerable cases similar to these that Spiritualists have been engaged in, but think this will be quite sufficient.

WILLARD J. HULL.

I want to say that I think that it is well enough now that my pen and voice in the past have identified me with the pur-pose and object of the movement of this character, and I am in sympathy with it; having had some experience with the sensorium of the medical fraternity. In all ages of the past liberty has been on the defense and it is our duty to defend liberty in all that the term implies. Truth perhaps may not need defense, she only asks for a hearing; though she be crushed, she will rise again. The old adage, that "Eternal vigilance is the price of liberty" applies to day as forcibly as it ever did. The immortal La Salle said, "Where liberty reigns the tyrant seeks to slay her." We want liberty and independence in the employment of those who are to minister to us in any of the affairs of life. I do not want to be compalled to explore the company of a physician to decorate. pelled to employ the service of a physician to doctor me. I must have the same liberty to die, if need be as to live. I must have the same liberty to employ the physician, who, to me, represents the best school of practice as well as to employ that lawyer, who, to me, is most acceptable. Error and talsehood always need protection, were the cross true no sword would ever have been required to defend it. It is because principles ought to stand that we are required to sus-My observation has been that the most successful practi-

tioner or wise physician is the last one to ask for protection or for a monopoly. We are cursed with class legislation, we are legislated to death in certain lines, false lines. You voters of Chautauqua County had in Mr. Vedder a fair representative who did his duty and never was guilty of advocating measures that debarred another's rights. Some of the goody goodies of the county learned that he did not have a good moral character, whatever that may mean, so they turned down Mr. Vedder and elected a preacher by the name of Ed-wards. Now a preacher in politics is like a bull in a China wards. Now a preacher in politics is like a bull in a China shop, they always create a disturbance. The first thing this man did, and the worst thing, was to advocate a measure, which, it it had been passed would have bottled up every medium in the State, and would have destroyed the purpose and the work of this association, and Cassadaga would have, of necessity, become a thing of the past. These are matters that have to be looked after, and let this experience stimulate Spiritualists. Protests will not effect a cure. Protests cure these matters just as a mustard poultice cures despensis that lies in the ballot. If the people of this State or this county desire to have a judiciary or the militia serve them, they must see to it, that they put into office men who will represent and protect their interests and execute their demands. A great fear has arisen that in the pardon of a few fanatics by Altgeld of Illinois that the work of the anarchists will be given a new lease. There is no danger to be apprehended from that source. The anarchists are looking out after the fool judges and the infamous lawyers leagued with plutocracy, who are daily blinding justice with more deadly poison than the bomb that was thrown into Haymarket seven years ago. Legislation should be reduced to a minimum and that minimum should have for its object the betterment of the whole mass as against the betterment of a few individuals. And I repeat that this is no time for protest; it is time for action in medical freedom, liberty, and in all other matters. You are

St. Louis, Mo.

A very interesting contest occurred on the 10th inst. at Hagan Opera House between Jules Wallace and Prof. Tyndal, the mind-reader, who proposed to expose Wallace and show that the spiritual phenomena of Wallace was due to mindreading.

A large audience of 1,000 people greeted them. It was a great triumph for Spiritualism. Waliace gave his signal tests, and Prof. Tyndal did well as a mind-reader; but as an expose of Spiritualism it was a flat failure. In fact, before any fair and unprejudiced mind it confirmed this great science, for Wallace gave his tests from the platform at long distances from his cubicate and even gave the mind-reader excellent. from his subjects, and even gave the mind-reader excellent tests, one especially, a conversation he had with a newspaper here disclosing a very discreditable conspiracy to expose him by hiring a lot of toughs and thugs to act as confederates. Tyndal, who, outside of this conspiracy, sppeared to be a fair man, admitted this conversation which he had in the office of the paper. The conspiracy was further confirmed by the presence of the toughs who almost precipitated a rior. The Professor could only read minds by taking hold of the subject's hands and requesting the concentration of his mind on the object sought for.

Another great and decided distinction is, as was shown here. The Spiritualist tells where he obtained his information or knowledge and gives names and incidents in proof. The mind reader cannot tell from whence they come, only sees the results without knowing the source.

One of the worst reminders of this great contest was when the orthodox part of the audience found themselves foiled, they vent their rage in calling Wallace a demon or devil, showing to thinking minds the tendencies of the devotes of that horrible superstition. votees of that horrible superstition on unevidenced belief in a burning hell. Had they not their power checked by our better civilization, they would have mobbed him, torn him to pieces and brought us face to face with the dark ages. This incident, taken with the late efforts of many legislatures to en-act laws to imprison mediums, maps out, as I wrote in a previous article, our great work for the happiness and good of mankind. And the great work of Wallace here will soon command their admiration and gratitude and send his name rolling down the ages. He has sent St. Louis to the front in the study of this great knowledge, giving it such a momen-tum that it will now sweep onward to universality.

J. W. COOPER.

the justice and necessity for repealing this obnoxious law which made a depression on the brain. At first he did not will be fully seen, and that you will aid this gentleman and believe it was true; but finally went to Chicago and consulted age of the human race a period that covers nearly ten thousand depression on the brain. The Rev. J. A. Zahn, in a Church paper, claims "for the believe it was true; but finally went to Chicago and consulted age of the human race a period that covers nearly ten thousand years." There's more heresy in the air. THE Rev. J. A. Zahn, in a Church paper, claims "for the

THE MIRACLE OF THE MAID OF ORLEANS;

The Evidence of the Supernatural in History.

the battle-ground of contending factions.

backs, circuies, theatres, and merry go rounds

In the afternoon, the procession of the Fete Dien was to front of the minster was gry with bannerets and escutcheons; It was one of the great fete days of the Church. The resitheir houses, festooning the streets with evergreens, covering the walls with carpets and tapestries, and where those failed, stretching white sheets, to which they pinned rosebuds. A devout baroness had set up a shrine in her garden, and at the foot of the main street leading down to the river an altar was erected, its scarlet canopy looking very bright and pretty beneath the green trees, with the blue waters and yellow sands of the Loire stretching far behind. From all the parishes of the city children, flower garlanded, in their Sunday finery, preceded by the young girls who had celebrated their to the afternoon service in the Cathedral, where they filled the nave with a billowy expanse of lawn like purity.

While watching the preparations for the procession my attention was suddenly arrested by a line of processionists crossing the great bridge that unites Orleans with the southern bank of the Loire. There seemed to be about 200 or 300 with banners and band, and we judged that they were a belated contingent from one of the smaller parishes making their way to the Cathedral. It was not till next day that we discovered, from the local papers, that this was a rival procession, got up nominally in honor of Jeanne d'Arc, but really as a protest against the Catholic Church. It was a very small affair. The cierical organ disdainfully declares that only eighty three persons took part in the demonstration, which was reported to the length of three columns in the republican organ; a fact which perhaps explains how it was the same journal could not even find room for a paragraph describing the procession of the Fete Dieu, in which some 5 000 persons

This latter procession was, to the unaccustomed eye of the English visitor, worth coming to Orleans to see. There was such brilliance, such harmonious yet vividly contrasted color, such poetry of motion, such melody of song. The flower garlanded, white-surpliced boys who, walking backwards, sprinkled with red rose-leaves the path of the advancing procession; the gorgeously habited ecclesiastics pacing slowly before the Bishop, holding reverently the sacred pyx under the scarlet catafa'que with its nodding plumes; and the long lines of white veiled maidens, broken here and there by the sombre black of the motherly faced nuns, made the tree-shaded quay of the Loire a scene of beauty that recalled far away memories of the pageants of pagan Rome. There were emblazoned banners from all the parishes, heavy gilt crosses, gorgeous Swiss beadles resplendent in gold epaulets and facings, lines of young schoolboys in scarlet petticoats with lawn sleeves, and everywhere lovely girls whose bronzed features and flower-decked hair gleamed through clouds of tulle. Here and there, at long intervals, bands were playing, but for the most part nothing was heard but the singing of children. "Je suis chretien" was the refrain of one hymn constantly repeated. It was a dream of artistic beauty; eye and ear alike were at once rested and inspired. When the host passed by every head was uncovered and every knee was bowed. After the Bishop came about 500 or 1,000 men singing reverently, singing, all the time until the long procession wound its way back to the Cathedral door, where the crowd massed in the great square was very imposing and beautiful to look upon. Whatever else the Old Church knows or does not know, the experience of centuries has at least given it an unrivalled instinct for stage management.

Next day, looking over Republicain Orleannais, I found the report of the proceedings at the rival demonstration, and learned then for the first time how fiercely the battle promises to rage over the memory of the famous Maid of Orleans. Republican committees have been formed in Paris, Orleans, and Rouen for the purpose of celebrating by a civic fete the martyrdom of the Maid. These civic fetes are set on foot with the avowed object of pushing the anti-clerical propaganda, that is to say an anti-Christian propaganda. It must be admitted that as a weapon against the priests and the Church which is organized under the Pope, they could not have made a better choice than Jeanne d'Arc; but as a weapon against Christianity they could not have made a worse; for while the Church burnt her, faith in Christ sustained her in spite of the Church Jeanne was before everything a Christian, not in word only, but in deed; nor was Dumas blaspheming when he styled her "the Christ of France." She would have shrunk in horror from Dumas; but he expressed bluntly what all must feel who study her life. She was not the second person of the Trinity, but she was a Christ if ever woman was. She had all the distinctive notes of Jesus of Nazareth-regarding the carpenter's Son, of course, merely from His human side. Not merely was her life a acrifice and her death a martyrdom, but her story is saturated through and through with the same miraculous element which leads so many critics to distrust the narratives of the four Evangelists. She lived and died in the constant presence of the invisible world, hearing the voices of angels and of just men and women long deceased. She had the gift of prophecy, and she worked miracles -- not the less miraculous because she never shrank from the use of human means to accomplish her end.

It is this element of the so called supernatural about the Maid of Orleans which makes her story at this moment, even more than formerly, so supremely fascinating. Here we have the question raised by the rationalists brought to the test of science, and history, and the human conscience. If we may have Christianity without the miracles, we may have Jeanne d'Arc without her voices. Those who claim, as did the orators of the civic fete, that science and the democratic spirit have dissipated the Christian legend, naturally apply the same process to the story of their national heroine. But many of those who hold zealously to the miraculous element in the Gospel yet do not see that there is much more legal and unimpeachable evidence in favor of the miraculous element in Christ.

criticism has benished the marvellous from history as well as The Tourelles was only an outwork, but when the Maid manuravering and fighting that great conglomerate of com-I arrived at Orleans on Saturday evening, June 1d, 1803. At from all other domains of th. ught." The other orators denied ejected its garrison the siege of Orleans was raised. middsy I had read the inscription on the wreath affixed to the the supernatural mission of Jeanne. They denied that she well-known statue of Jeanne d'Arc in Paris, proclaiming that was inspired by Providence or by any intelligence onmand. Jean: e had been burnt as a heretic by the Bishop of Besuvaia, her own heart, and they protested against her being conver- lished last month by Mr. J. B. Nimmo—has long been recog- an army of 10,000 men, with such consummate vaccess as to on May joth, 1479. The motive of the reference was obvious ted into a personage of the "cold Catholic mythology." So mind as one of the most fascinating and enthraling of all the destroy the established power of the English in France, was To honor the Maid of Orleans was well but to have a fing at far as they are concerned they do not intend to leave to the tragedies of history; not inferior in pathos to any narrative not less extraordinary, not less extraordinary, not less extraordinary, not less extraordinary and the tragedies of history in the Church was better. I was destined, however, to have at representatives of those who butchered Jeanne the exclusive in any literature, sacred or profane, and the whole drama supernatural explanation. What then is that explanation Orleans a still more remarkab's illustration of the tendency right to exploit her glories for the benefit of the Church. pivots upon one single point—the reality of the voices heard in modern France to make the career of the Maid of Orleans With the last sentiment every one must sympathize. But it by Jeanne. Deny that, and the whole narrative becomes a marketing with a few pence and returning with her pockets is another matter when we are asked to believe that Jeanne, simply incredible. Sunday, the 4 h of June, was one of the glorious days the pessant girl of Domremy, enjoyed no inspiration from on I began this article in Orleans, beneath the shadow of the adopted in such a case to ascertain the source of this extrawhich have been so namerous this summer. The great high, had no-communication with invisible beings, and, in cathedral in which Jeanne rendered thanks to God. I am ordinary accession of wealth? Clearly the first and most Cathedral was cruwded in the morning with a congregation short, had no providential or divine mission entrusted to her finishing it in the Church of Jargeau, where she achieved one obvious step would be to interrogate tre girl herself! How of which about one sixth were men. The service, choral care. "Jeanne," said M. Corra, "was not a mere rough pea- of her most famous victories. Sitting in the choir of the old throughout, was exquisitely beautiful. How marvelous, that sant girl upon whom Providence had breathed. She was church, I see emblarance before me, in windows gorgeous fault of better evidence as to their source, her testimony, with such melos'y in the "paor man's opera house," the poor woman of a beautiful intelligence and a great heart, who with colors, the great saints and warriors of the Church, however incredible, would deservedly be accepted. Suppose man for the most part seemed to prefer the brasen clanger devoted herself to her country, and who has a right to a place. There is St. Michael, with his spear transfixing the dragon; she said that they dropped down from the skies, or that she of the machine-ground music of the great fair, with its sairch- in our history like Louis XI, Henry VL, Richelieu, Danton, St. Eustache, with the sword and the pen; Francis Xivier, found them growing in a cabbage, the natural conclusion and Gambetia."

start from the Cathedral and make the tour of the city. The cut without hands from the mountain side for the purpose Virgin proclaiming the Immaculate Conception. But none of being used in the hands of the Almighty to accomplish his among the whole bejeweled and behaloed hierarchy appeals to a great altar draped in crimson was dressed in the porch, and chosen ends and manifest his omnipotent power by her very me as does the window of Jeanne d'Arc, which looks down everywhere there was a profusion of flowers and evergreens. weakness and natural unsuitability for the task; or was she a upon me as I write in one of the carved oak stalls of the dents along the line of route of the procession decorated of the application of her native unaided powers to the accom- no halo. St. Prosper is upon her right hand, with his mitre plishment of a task that lay within range of mortal capacity? and his episcopal staff; St. Eustache upon her left, with his That is the issue which the French are debating among them-quili and his weapon of war; while in front glows with eterselves. That is the issue to which, in the luil of polement all nal youth the great S: M chael, the archangel of the hosts of discussions over the authenticity of Gospels and the nature beaven, patron saint of the armies of France and special of Christian evidences, we in England may profitably devote guide and inspirer of Jeanne d'Arc. The Maid is not unworthily some little thought. If the former hypothesis be correct, placed. She clasps her sword in her left hand, while in her then Jeanne d'Arc and her mission belong rightly to the order of the so called miraculous as much as Moses or David or more than her sword. And the light streams in, through her Jesus himself. Their range differs, but their action within patient eyes and firm set features, upon the church which, the range in which they did operate is as inexplicable by first communion, in long gazz, vrils of muslin, were hurrying what men regard as the ordinary laws of Nature and of life of a stone from a sling.

> nipotence as the silent operation of the cosmic force by which, in a few short weeks, a tiny seed blossoms out into square feet of fragrance and beauty; or a small package of albumen and yolk inside a fragile shell is converted into the iridescent plumage of the humming bird, or a living mechanism of flesh and feathers which is capable of producing full of meaning for the present and of promise for the future. the song of the nightingale. Whether Jeanne be accounted for on one hypothesis or the other, she is to me equally the instrument and handmaid of our Father. These discussions, solely to the means He saw best to employ, and whichever conclusion is arrived at does not affect the central fact.

But there are others-possibly in all ages the majority of men-to whom if you can prove that anything has happened according to natural law, familiarly functioning around them, to-day as yesterday the same, it is as if you shut out-God from His universe. They will only begin to admit the reality of His existence when startled by the occurrence of something outside the regular and unwonted sequence of events. The phenomenon of birth is more marvelous than the mere return of life to a body from which the breath has departed. But births occur so constantly under certain conditions as to enable them to be generalized into the working hypothesis which we call a law of nature. Whereas the raising of a body from the dead—although it also might, had we but sufficient dats, be reduced to its proper place among phenomena naturally recurring under certain conditions at to the working hypothesis which we call laws, that it has usually been the supreme advertisement of the founders of new religions. The quality of advertisement which it poshe so-called supernatural or miraculous phenomens, so hate ful to the narrower scientists, who are only a shade less bigoted and ridiculous than their predecessors in dogmatism who asserted with equal vehemence that the Thirty nine Articles were a comprehensive solution of the mystery of the universe. These advertisements of Providence startles men out of their snug complacency, and compel to recognize the birth of the Infinite Invisible, of the nature of which we know about as much by our microscopes and spectroscopes and other meteyards of science as the dwellers on the European coastline knew in Jeanne's time of the American continent.

Was Jeaune such an advertisement? Was her career a proof of the existence of a higher power, of an Invisible Intelligence operating apparently from outside the material visible universe: a power with volition apart from our own: a power not ourselves, and yet a power which makes for righteousness? These questions, if answered in the affirmative in Jeanne's case, have an obvious importance from their bearing upon the whole question of Christian evidence. There are obvious advantages in changing the venue, so to speak, of the trial of the case from Palestine to France. The events are nearer to our own time. When St. Augustine began his Christian spostolate in Canterbury, about as many years had elapsed since the crucifixion as have passed since the deliverance of Orleans. The facts are beyond dispute. All the conditions which are insisted upon as indispensable to valid evidence by those who rapudiate as insufficient the testimony of the witnesses of the resurrection and ascension, are supplied in the case of Jeanne. No one disputes the resu rection of France which was brought about by her mission. As little doubt exists as to her character, and as to the exact words in which she explained her own idea of the nature of her mission. A prolonged and painstakingly malevolent inquisition into her acts and deeds and thoughts has supplied us with the most unimpeachable evidence, her enemies and executioners being both collectors of the testimony and the custodians of the records. The work was not done in a corner; it was accomplished under the eyes of the world. It gave an immediate and definite change to the whole course of the historical development of the two greatest of civilized nations. It is so living and palpable a force to this day that the contending factions in France wrangle over her name, and celebrate the anniversaries of victories and of martyrdom as if they were red-letter days in the calendar of

It is therefore evident that much may be gained in the way of elimination in the way of doubtful and non-evidenced

proclaimed that "in our time, when the theological spirit disappears before reason and the democratic spirit, scientific Jeanne's capture of the Tourelles was to the relief of O'leans. that it could only be by a miracle if he should display in

missionary of the cross; St. Versnus, chaining a dragon; St. There the issue is clearly defined. Was Jeanne a stone Antanus, St. McCulfus, St. Vincentius, St. Prosper, and the woman of genius whose achievements were the natural result spacious choir. Alone among the saints and martyrs she has right she holds the standard which she loved forty times 464 years ago this very day of June, she captured for France.

June 12, 1492, was the day of the storming of Jargeau on as the firing of a cannon ball can be explained by the hurling the Loire. June 12, 1893, I have cycled over from Orleans and alone in the great old church am writing these conclud-Here let me interpose, for fear of misunderstanding, to ing words. It is fair and bright outside. The Loire runs premise that I use the word miraculous in the popular valgar low with the endless drought; the barley is ripe in the fields; pressed by repeated ordinances, could induce their soldiery sense which would justify the application of the term morec, the old windmills are whirling their arms briskly in the ulous to an explosion of guppowder by those totally ignorant pleasant wind, and the swallows flit around the church tower. of the uses of villainous saltpetre. To me there is nothing which stands almost the surviving monument of that supernatural, nor is there any miracle, in the sense of an ar- ancient time. Of Jeanne in Jargeau there seems no trace or bitrary infraction of divine law. One is the Law so I one is living remembrance save the window of stained glass; nor is the Lawgiver. Nor does the best authenticated miracle in there any sign that man, woman, or child remembers that it Holy Writ speak to me so forcibly of divine wisdom and om- was June 12th when the Maid drove out the English and freed Jergeau from the foreign yoke.

> But in the silence of this stately nave, a silence unbroken save by the twittering of the swallows who now, as five hundred years ago, unaffected by wars and revolutions, hawk for flies around the church, I seem to hear the voices of the past,

And these voices issuing from the dusky expanse of the past centuries ask: "What now think ye of the Maid? Explain this miracle by your psychology and your sciences! Say therefore, whether of Jeanne or of Jesus, for me merely relate how the deliverance of Oileans was effected and France freed from the English yoke by a letterless lass of eighteen years? Who gave her the fore-knowledge of things to come which enabled her to read the future as an open book? Who taught has disappeared from intelligent circles. But, as I see in the her the art of war and enabled her to transform a huddled mob of sheep into wolves of war, so that the victors of a hundred years were humbled in the dust before the standard of a peasant maid, and the leopards of England were chased before the Maid bearing the white standard of the lilies of France?"

And I can only answer this appeal by admitting that eanne was the agent in the hand of invisible powers, and that her miracles were accomplished by the agency of spiritual forces, whose potency and range can not be measured by the dynamics of material science. I do not say necessarily of God the Infinite, the Almighty, and the Omniscient, or of Satan, the Anti-God, as if outside the domain surveyed by our five senses there remained but two agencies or powers present unknown—has occurred so seldom, and is so opposed the Infinite Holy One that inhabit th eternity, and the almost Infinite Unholy whose abode is in the abyss. Such a conclusion would be to the last degree unscientific. All that we can say of a certainty is that the Maid of O leans was endued sesses in a supreme degree is possessed more or less by all with gifts and graces and capacities which were not natural of 1429 were to the French what the Germans were at the to the shepherdess of Domremy, nor, indeed, could be acquired by an unlettered peasant girl, any more than the apos- les, was as great a military authority as Moltke, and the victles could have attained by aid of the grammar and the dic- tories of Verneuil and Poictiers and Agincourt and the Her-

> Whatever else is uncertain, this at least is clear-military genius, the supreme gift of great commanders, the technical accepted almost as a decree of destiny. Only eight years bemastery of the art of directing artillery fire, of planning cam- fore a solemn treaty made over the crown of France to the paigns, and the gift of foreseeing their exact duration and English king. English garrisons were in Paris and Rouen result, these things can by no theory of psychology be supposed to be latent in the mind of an enthusiastic village girl, territory than the Germans covered even in their most venwho had neither learnt to read, to ride, or to command before turesome marches. The French had neither money nor men, she was launched against the English, to their utter undoing. Mr. Myers is fond of ascribing genius to the uprush of the lating incapable. His councillors dreaded success even more subliminal consciousness; but no uprush from subliminal regions will explain the stdden possession by a peasant girl of the technical knowledge of a master of artillery. Of the fact had transformed everything. She delivered Orleans, crowned that Jeanne had these gifts there is no dispute. Apart from the king, broke the prestige of English victory, and in short the fundamental and unmistakable fact that she brushed away the English masters of France as if they had been flies, the ablest generals on the French side formally testified on oath of this peasant girl, who in her own phrase did not know A to the process of rehabilitation to the extraordinary genius from B, but who accomplished the salvation of France? which she displayed in war. The Duc d'Alencon made the campaign of the Loire by ber side. "In everything," he said, excepting the making of war, she was as simple as any other her own strength she did her great marvel; she shrinks from young girl. But in war she was very skilful, either in the the assertion as a blasphemy. She was enabled to do it by bearing of the spear or in mustering an army, in appointing the order of battle, or in disposing of artillery. All were astounded to see her display the skill and foresight of a cap tain exercised by a practice of twenty or thirty years of war. But they admired above all her use of artillery, where she mad, but she delivered Orleans. She may have been a mystic, had a consummate ability." "Now, a supreme capacity to use a visionary, and a superstitious fanatic, but she rid France of artillery is no more latent in the subliminal consciousness the English conqueror. And Jeanne, the Maid of Orleans, the than a mastery of Greek or Latin or Hebrew. Neither is the victor of Jargeau and Patay, never ceased to affirm that she ability to manæuver thousands of troops of all arms in such fashion as to secure victory, when the ablest tacticians of the day deemed it hopeless, explicable upon any other theory than that of the direct communication to the mind of Jeanne account for this incredible phenomenon, is it unreasonable of the superior wisdom of a higher mind. If your servantmaid were to return from marketing with her pockets stuffed with gold and jewels, it would be as reasonable to attribute their presence on her person to the spontaneous generation of some latent power of the mind, as to explain the military genius of Jeanne to the uprush of the subliminal conscious-

Whence then came these gifts? To say that they came from God is not to answer but to evade the question. All not of necessity driven by a strictly scientific process of ingood gifts come from God, but they reach us usually by intermediaries, whose action can be traced with some degree of | tion from invisible beings? Jeanne believed that she could matter if for a while we leave the well-worn arena of the precision. How then did Jeanne receive her sudden and identify them, and named them with the utmost confidence. annunciation and the resurrection, and consider seriously miraculous accession of military genius? I lay stress at pres. They were not, she declared, either invisible or intangible to Jeanne d'Arc's story, are inclined to rationalize Jeanne all the whether Jeanne d'Arc is not sufficient to prove the existence of ent solely upon her admitted capacity to lead troops, to use her. She heard them at first as voices, but then she saw them more ruth'essly because of their reluctance to rationalize a higher power in communication with mortals whose pres- artillery, to direct campaigns. I say nothing for the moment as persons, and afterwards embraced them as friends. But I

M. Emile Corra, speaking at the base of Jeanne's statue, career proves this, the demonstration will be to the general the ploughtail, were to be suddenly put on board a modern plex machinery, the naval genius of Nelson or the skill of The story of the Maid of Orleans-which Lord Ronald Admiral Hornby. Yet for an illiterate maiden of eighteen,

> I referred just now to the analogy of a servant-mail going stuffed with gold and jewels. What, of course, would be came she to be in possession of such treasures? And in dewould be that she had stolen them and was lying to conceal the fact. But if, after the most careful and minute examination of all the witnesses who could possibly throw any light upon her movements, it was proved incontestably that there was no other possible source from which she could have received them, except direct from the sky or from the heart of a cabbage, then, if the existence of the treasure were undisputed, we should be driven to accept the testimony not as necessarily true, but as supplying the only hypothesis by which her possession of the treasure could be accounted for. So it is with Jeanne. No one denies that she suddenly became possessed of an altogether abnormal genius for war. The proof that this was the case is overwhelming. It is supplied, in the first place, by the fact that, at the outset of her career, she was uniformly opposed by all the experts and veterans who commanded the King's troops, and that she as uniformly succeeded, by dint of a series of almost unprecedented victories in convincing all these experts that they had been mistaken. And it is attested, in the second place, by the fact that the English, the bravest and most victorious fighters of the century, were so absolutely convinced that Jeanne wielded supernatural power, that not all the authority of the king, exto take the field against the Maid. It may be said that these were superstitious days, and that a reputation for sorcery was easily established. But Jeanne's reputation was established, not by magical incantations or any occult pretensions, but by the matter-of-fact method of driving conviction into the national heart-the simple but effective method of chasing the English armies in headlong rout, whether they fought in the open field or sheltered themselves behind all but impregnable ramparts. Two nations, her own and the enemy's, agreed five hundred years ago in believing that Jeanne's capacity and Jeanne's achievements could not possibly be due to any but a supernatura! source. France held that they came from God, England from the devil. Both agreed in believing that they were not and could not be the natural endowment of a Dom-

A hundred years have elapsed since the worship of reason was established in France on the ruins of the old religion which Jeanne loved. In our own day, as the authoress of Robert Elsmere" glibly teaches, all belief in the miraculous stained window of the church in which I am writing, the old religion still holds its own, and exalts the heroic Maid among the saints and fathers of the Church; and, at the same time, Atheists vie with Churchmen in making processions and orations in her honor. How comes it that these factions, bitterly hostile in all things else, should agree in the culte of Jeanne d'Arc? That in itself, after the lapse of five centuries, is almost as remarkable as the deliverance of Orleans or the victory of Patay. But what explanation can the rationalists and Materialists of our time give of Jeanne's suddenly acquired military genius-a thing as inexplicable, surely, as the gift of tongues? There is no explanation. Natural genius may account for much, religious enthusiasm for more; but as neither natural genius nor religious enthusiasm will teach the unlearned how to conjugate irregular verbs, so these great qualities are as incapable of imparting to a village lass the art and mystery of the profession of arms.

Remember that the English in France at the beginning beginning of 1871, only more so. Talbot, the English Achiltionary the gift of tongues which they received at Pentecost. rings were as decisive as those of Sedan and of Metz. After a war of a hundred years the dominance of England had been and Bordeaux. English authority was supreme over more nor sovereign nor prestige. Their nominal king was a vacilthan defeat. Yet out of the midst of this hopeless prostration Jeanne arcse, and in the course of a single year she re-created and regenerated France. How can we account for this incredible series of achievements wrought by the hand

> Ask Jeanne, and hear what she says! Jeanne has no doubt, no indecision. Jeanne knows. She knows that it was not in an invisible intelligence whom she called My Lord the King of Heaven, who communicated his will to her by the direct word of St. Michael the Archangel, St. Catherine of Alexandria, and St. Margaret of Scotland. Jeanne may have been received all her knowledge and all her capacity direct from St. Michael and the other saints. And as no one to this day has ventured to suggest any other possible hypothesis to to ask that in this matter we should believe Jeanne?

. I do not say that it is necessary that we should believe that Jeanne was correctly informed as to the identity of the invisible guides who gave her the counsel which enabled her to baffle the sagest of the English captains. All that I ask is that it is evident, seeing Jeanne had not the knowledge in herself, she must have received it from some one else, and as there was no visible being who could communicate it, are we duction to believe that she must have received the informaence is not cognizable by the ordinary senses. If Jeanne's of her prophetic gifts. If a Suffolk ploughboy, fresh from am not concerned to demonstrate the accuracy of her nom-

by which she astorished the world. The argument in favor of this conclusion is much strength. ened when we come to consider, not merely the capacity of most confirmed materialist that the gift of prophecy is not innate in the human mind. But Jeanne undoubtedly had as irresistible, to say the very least, as that of any of the prophecies which figure so largely in evidences of Christianity, filment even at a hundred to one. When she was a child by the spinning wheel she foretold her journey to the king, and her mission to deliver France. When she was not eighteen she foretold that she would deliver Orleans and conduct the or is He not rather the Lord of all the spirits of all the king to Rheims to be crowned. Before she went to Orleans she predicted that she would be wounded, on the evening before she specified that the wound be above her breast. When the operations began for raising the siege, she predicted that she would clear out the English in five days, which was fulfilled to the letter. When the most experienced captains declared that the Tourelles could not it may please the Almighty to reveal His will to the children be reduced in less than a month, she foretold its capture next of men? As for those who cry cui bono? it is enough to ask, day, and it took place. She foresaw the death of a horseman Lord Scales, two days before he fell, and she foretold her own decease at the end of a year. She warned the Duke d'Alencon to avoid a cannon ball, which slew the gentleman who took his place, and she predicted with the utmost confidence the result of the battle of Patay before a shot had been fired. For a similar series of prophecies so well attested, so precise, and so incredible at the time they were delivered, we

Nor is her claim to forevision at all vitiated by the fact that she declared she would enter Paris and drive the English from France, whereas it was not until seven years after her death that the spirit which she had evoked in France secured the expulsion of the English. Nothing is more notorious in all prophetic writings than the difficulty of fixing time. Clairvoyants in every age, and in our own time, see things of the past, the present, and the future as it were inextricably intermingled. Time, in our sense, does not exist on the other side. Only very rarely, and more frequently in Jeanne's case than in any other, the gift is added of discerning times and seasons. I need not allude to the absurd objection that Jeanne was not a prophetess because she did not foresee that she would be burned to death, for such a cavil is only possible to those who have not grasped the fundamental difference between a person to whose gaze all future things lie exposed, and one to whom from time to time certain specific events still in futurity are revealed. No one has ever claimed, and Jeanne least of all, that she had drawn aside the veil of the future. All that she asserted was that her voices, or her guide (conseil), did from time to time make definite communications as to what was about to happen, and that the event proved that she was right.

may search in vain in sacred or profane history.

Was she wrong? I do not care to argue this question with those who say that they believe not on authority, but as a seers of whom we read in Holy Writ. I am not now arguing the question of the quality or the importance of these communications. I am only concerned with the fact of their occurrence, and it seems to me that the evidence that voices out of the invisible spoke to Jeanne d'Arc, and that she saw angels and the forms of holy women long since dead is, to say the very least, quite as well evidenced as the fact that Moses heard the voice of God from out the burning bush, that Samuel, as a child, heard the voice that foretold the destruction of Eli's sons, or that Peter and John saw the sainted There were a number of forms that came out of the cabinet, forms of Moses and Elias on the Mount of Transfiguration.

who reject all miracle and inspiration, and who deny that there is any world other than this material sphere of which we take cognizance by our five senses; and who affirm that present. In one case the form of a little girl came out and there are no intelligences with which man can communicate sat in the lap of a gentleman present. The same gentleman other than those he can see with his eye, hear with his ear, and touc's with his hands. To them I would say: Account for Jeanne d'Arc! Explain the miracle of the Maid of sweetheart, came and kissed him and talked to me. Some of tings and hold classes in the science of life dur Orleans! On her own hypothesis, which assumes the existence of a world which you deny, and of intelligences which you ignore, it is not difficult to account for what occurred. Some spirit, or spirits, of a higher than mortal intelligence, with a capacity more than human of seeing into the future, were in constant communication with her. She spoke their words and acted upon their counsel. We have, in short, not to deal with Jeanne d'Arc as a single personality, but Jeanne d'Arc inspired, directed, and controlled by a higher mind, or minds, of whose existence and whose influence upon her she was constantly conscious. Oa that assumption, her hypothesis explains everything. But deny that assumption and what remains? A manifest miracle, an inexplicable incredibility, in which, nevertheless, with the facts of history before us, we must believe.

From such a conclusion human reason recoils. Better a thousand times accept any working bypothesis provisionally that will account for the facts than give up the whole problem as insoluble, merely because we have an inveterate prejudice against admitting the existence of another world than that whose inhabitants, though invisible to mortal eye, nevertheless exercise a constant and sometimes dominant influence upon the affairs of men. It is this which gives the story of . Jeaune d'Arc its incomparable fascination to modern times. In itself it is a history of unequalled pathos. No myth of Greece or Rome, no fairy tale of the Christian hagiology can vie with the tragic horror and transcendent beauty of the story of the Maid of Ocleans. Jeanne incarnates all that is loveliest in womanhood with all that is most admirable in man; she unives the virtues of the cloister with the romance of the camp. She was as tender and true as our own Douglas but as brave as Deborah. She bore herself with equal charm in the cottage by her spinning-wheel and in the court of the king. Misfortune did not disturb the serenity, nor victory spoil the humility of this superb soul. To have given birth to such a woman was an atonement in advance even for the crime of producing the author of La Pucelle, or Napoleon the me a saint, but I was not. I was only made one through igdevastator of Europe. As long as the human heart endures, norance and superstition. The place where I principally the narrative of her captivity and her burning will rouse feel-flourished was Ardmore, Waterford County, Ireland, I nived the narrative of her captivity and her burning will rouse feelings that lie too deep for tears, and compel the English people and the Roman Church to admit that they have shared in the greatest crime in history since that which stands to the teachings had their origin among the Photoccians. The lataccount of the Jewish Sauhedrim and the Roman proconsul for the crucifixion. But all that is a tale that is told, interesting, mournful, tragic enough, but is a thing of the past.

What is not of the past but of the ever-living present is the light which Jeanne's story throws upon the absorbing problem of life in this world and the next. For if Jeanne was correct, we who live, and move, and have our being in the midst of these temporal things, which are but for a day, are all the while in constant presence and within possible the book named. See price list, seventh page for paticulars.

enclature. All that I ask is that it should be admitted that communication of spiritual intelligences infinitely higher MEDIUMS AND LECTURERS. some power not her own, and not discoverable by the five than ourselves. With these intelligences it is permitted and senses of mortal man, did communicate to her the capacity even commanded that we should enter into close relations, as it is through them that our Lord the King of Heaven may deign to give us those directions necessary for our well being and for the deliverance of those about us. Nor must we be Jeanne to do, but the ability of Jeanne to foresee. Here we deterred by the fact that those who said of our Lord that He are on firm ground. It is admitted by no one more than the cast out devils by Beelzebub the Prince of the Devils, and who burnt alive as a sorceress the purest and noblest and most pious of women, will also invoke against those who the gift of prophecy. She prophesied not after, but long keep their soul's eye open on the Godward side, the familiar before the event, and her prophecies came true-with one or cry of Sanhedrim and of council, that it is all of the devil or two exceptions. The evidence in her case is certainly quite they are mad. For if there be a God, Lord not only of all the earth, but of the heaven and of the heaven of heavens who is encompassed about by an infinite multitude of pure down to quite recent times. Nor does she prophesy probable and lofty intelligences, who are all ministering spirits things. To state the fact in vulgar parlance, no one would to those who are called to be sons of God and heirs have been so mad as to risk a bet on the chance of their ful- of heaven, what unfaith is there not latent in the shallow and empty cry that everything that is manifestly inexplicable on material grounds is of the evil one! Is He who inhabiteth Eternity limited solely to the governance of material things, worlds? Evil spirits there are no doubt, as there are evil men on this earth; and for those who dare not face the inflaence of their fellow-men the Roman Church has prepared the cloister, in order that they live retired and apart from the world. But why should we carry this cowardice of the cloister into the region from which, in the future as in the past, What wou'd have become of France if Jeanne d'Arc had closed months. Address 158 E. St Joe street, Indianof the guard at Chinon a few hours before it happened; of her ears to her Voices, and rejected their counsels as tempta- opolis, Ind. tions of hell?-Review of Reviews.

Locked in a Cage and Materializations Occur.

There was seance at No. 145 North Cherry Street, Nashville, Tenn., in which the medium submitted to test conditions and produced the same manifestations as were seen at the first seance there a few nights ago and which was attempted by the same reporter that was present at the exhibition last night.

There was no difficulty in getting the cabinet properly examined, as the reporter and other gentlemen were careful and made a minute examination of every part. The cage was constructed of wire and had a substantial framework of wood. The wire was well fastened and in no way visible to those who examined it could there be an exit made without leaving a trace that could be seen. Before the medium was looked in the examination was made, and after the door was locked the examination was repeated and marks so placed that if the hinges were tampered with or the lock bothered it could be instantly detected. Postage stamps were pasted over the lock, and even the position of the screws so marked that an opening could not be made without removing them.

In making the examination the reporter concluded to examine the chair occupied by the medium and there found a small bundle containing some articles that the unbeliever would have said were to be used in making the manifestations. There was a blonde bang, and several yards of filmy laces which were woven of fine silk. All these were enclosed in a black bag, and were under a plush-bottom chair. The discovery was a surprise and much wonder was expressed as to how they came to be there. The matter was then explained by the supposition that some enemy had done it for the purmatter of reason, that communications from the invisible pose of injuring the mediums, and this was afterward substanworld were made to the prophets and apostles and saints and tiated by the spirits themselves, who said that some who were present the previous night had brought evil spirits landstreet and Forest avenue, James lown, N.Y. along and the evil spirits had put the articles where they could be found by the reporter, and thus has attempted to bring reproach on the cause. This explanation was accepted

As to the manifestations, they were not interfered with as they were even more successful that on the previous night.

When the medium was locked in the cabinet the curtains were drawn and the manifestations almost at once began and one that seemed to come up right out of the floor in him as above. Lyceum-building a specialty. But I am concerned to press this matter home to those front of and in full view of the circle that was present There were two forms that came out at one time, and the forms were in every case but one recognized by the people was the recipient of a visit from two or three other spirits that he at once called by name, and one of them, an old the manifestations brought strange perfumes with them, and ing session of Haslett Park Camp. Engagewere recognized very easily by those who had seen them before by the perfume they brought.

Little Birdie, who was a prominent figure at the seance on the night previously referred to, was not in a talkative mood last night, as nearly all the strength of the medium was taken in materializing the forms. It is much more difficult to materialize the forms outside of the cage because they must be materialized so far from the medium, if materialized inside the cage they could not get out.

In response to a question the spirit of Mr. Owen an nounced that the articles found under the chair were placed there by enemies and advised that they be burned in the presence of all who were there and put out of the way of doing further harm. This was not done, however, as the finder wished to make some investigations concerning them.

Quite a number of the spirits called up made themselves distinct and talked so much that they should have been recognized as fraudulent if not indeed the parties they represented themselves to be. The conversations in some cases lasted for a minute or more.

Those who were at the seance expressed themselves as satisfied and even the skeptical reporter could not say how the medium got out of the cage into which she was locked, if she did get out. One of the figures came up close to him and remained for a half minute in full view, but he could not recognize it although it sail it was a friend of his from the other side.

When the seance was over the cage was examined and found to be as before and no marks of tampering with it could be found - Nashville American.

St. Declan, Sun-Worshipper.

The following communication from one of these ancients may be found, among others, in "Antiquity Unveiled."

"May the light of truth (the sun) ever shine! They call in the fourth century, A. D. My doctrines embraced the secret meaning of the round towers in Ireland. Our religion was the Druidic. Our books were written upon scrolls. ter traded with Ireland and Britain a thousand years before the Christian era. It was not until three hundred years that some of Augustin's followers introduced the Christos religion of the East. St. Patrick taught the same sun-worshipping Druidical religion that I taught. When the Christosite priests It is taken internally in doses from 10 drops to gained a foot-hold in Ireland and Bri ain, and found that they a teaspoonful. It acts directly on the blood could not destroy the respect of the people for ourselves and our teachings they called us saints, and said our sanctification had all come from Rome."

Historical communications of this order are numerous in

Mrs. A. H. Luther may be addressed at Crown

Point Ind. Edgar W. Emerson will be at Clinton, la

August 23d to 27th. Lyman C Howe has these camp-engagements

Liberal Mo . August soth to 17th. Dr. A. Hatch, speaker and test medium, address jo Western avenue, Lynn Mass

G. W. Kates and wife are located in Maniton

Dr. Ceo. W. Carpender may be engaged to lecture. Address is South Clark street. Chi

cago, 111. J. W. Dennis, of 130 Thirteenth Street, Buffa-

lo, N. Y. will attend calls to lecture or attend uncrals.

Mrs. J. Hatch, of San Francisco, platform traace, and test medium. Address 530 Western

avenue. Lynn. Mass. Pro . H. D Barrett, of Lily Dale, N. Y., has open dates for September and October of this

year, and after May, '94. Mrs. Sallie C. Scovell may be addressed at 8 Morgan street, Chicago, Ill, till September-

probably the entire Winter. Mrs. Sophronia M. Lowell, inspirational peaker, will answer calls to lecture or attend

unerals. Address Anoka, Minn. Ars. Elizabeth Stranger, inspirational lecturer and test medium. Permanent address 71 Pine Street, Muskegon, Mich.

Mrs Virginia Barrett, lecturer and psychom etrits, would like engagements for the Winter

Mrs. Celia Loucks, of 311 West Sandusky st. Findlay, O., is open to engagements to lecture Also gives psychometric readings when conditions are favorable. Mrs. A. L. Pennell desires to make engage

ments as a platform test medium through the South during Fall and Winter. Address 6. Carlisle avenue, Cincinnati, O.

Will C. Hodge, inspirational speaker and test medium, desires engagements for the Fall and Winter months. Address until September is Mount Pleasant Park, Clinton, Iowa.

Walter Howell having a few open dates would be pleased to negotiate with societies within easy distance of New York City for the coming season. Address 258 West Fifty-fifth street.

D. M. King will attend Maple Dell Camp Woolley Park Camp, Devil s Lake Camp, Went worth Grove Meeting, Haslett Park Camp, and probably pay a visit to Vicksburg Camp also. Prof. Alvin Kelly Pease, phrenologist, psychologist, lecturer, and medium, now at Cas

sadaga Camp, will go south for the Winter, and desires calls. Address him at Luy Dale, N. Y Dr. E. B. Russell will fill an engagemen with the St. Paul Spiritual Alliance during September,atter which he will fill engagements

in the East. Address & Seventh street, south

Min reapolis, Minn. Prof. Joseph Ernst, trance speaker and psy chometric reader, can be addressed for engage ments at 66 Cross street, Cincinnati, O. He would like to engage with societies in the Northwest for the Fall months.

Mrs. A. E. Sheets, inspirational speaker, de sires to correspond with societies relative to Fall and Winter work. Will attend funerals. Address P. O. Box 833, Grand Ledge, Mich. At present she is at Haslett Park Camp-meeting.

E. W. Sprague, trance and inspirational speaker, and test medium, will answer calls to speak for societies and camp-meetings; will also attend funerals. Address corner of New-

Frank T. Ripley is making up his Fall and Wieter engagements. All societies wanting this gentleman should address him, Lake Brady, via Kent, O., on or before Sunday, September 3d. Mr. Ripley is doing great work at this place. His tests are marvelous.

G. H. Brooks will remain at home, 144 North Liberty Street, Elgin, Ill., until opening of the Haslett Park Camp-meeting, where he will resume his place as Chairman. Those who wish to engage him for Fall and Winter may address

Willard J. Hull would like an engagement for the last three Suudays of September in the West. He will be at Liberal, Mo, Camp the first Sunday of September. Parties in that section of the country can secure him for dates above named. Address 280 DeWitt street, Buffalo, N. Y.

Prof. Silas W. Edmunds, inspirational speak er, business, and test medium, will give sitments made for Fall and Winter on reasonable terms. Address Hasiett Park, Ingham Co. Mich.

Mrs. Nellie S. Baade can be addressed for en gagements for 1893. Would also be glad to make engagements for any spiritual society within one hundred miles of Detroit for lectures through the week. Will also attend fun erals. Address Nellie S. Baade, 411 Thirteenth Street, Detroit, Mich.

Mis. Adeline M. Glading will lecture in indianapolis, Ind., during September and October, 1893, in Anderson, Ind., April and May, 1894. She will accept calls for week-day lectures in adjacent towns and cities during those months. March, 1894, is the only month open of the season. Address Box 62, Doylestown, Pa.

Mr. George Walrond, trance and inspirational speaker, Hamilton, Canada, is open to engage with spiritualistic associations and societies in the States or Canada. Spiritualists or inquirers visiting Hamilton may have board and accommodation at his residence, 198 Locke St., North. Public services every Sunday evening at 7 o'clock at Macabee's Hall.

A. F. Tisdale has been engaged for the following camps for '93: Ocean Grove, Horwich Port, Onset Bay, Mass, Queen City Park, Burlington, Vt., Temple Heights, Verona Park Htna and Madison, Me. Societies wishing his h is s. rvices for the month of December, '93, also for March and May, '94, address him at \$47 Bank street, New London, Conn.

W. H. Bach has completed his camp-meeting work and will remain in the Northwest until October 1st. He goes to Denver, Colo., for O: tober and November : Aberdeen, S. D., for De cember, and East after January 1st. He can be engaged for short engagements at points in Mignesota, Wisconsin, and northern Illinois for the next six weeks. Those wishing his services should address at once, W. H. Bach 7 Inglehart street, St. Paul, Minn.

There is more Catarrh in this section of the country than all other diseases put together and until the last few years was supposed to te incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment pronounced it incur able. Science has proven catarrh to be a con atitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co , Toledo,O. is the only constitutional cure on the market and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure Send for circulars and testimonials.

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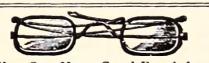
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CINCINNATI. - SATURDAY, AUGUST 26, 1893 ingmen's congress.

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discellaneous.

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List of Spiritual Books to this Office.

Eighth Page.

Locals and Personals.

News from Correspondents.

"He's true to God who's true to man; wherever wrong is done, To the humblest and the weakest, 'neath the all-beholding sun, That wrong is also done to us; and they are slaves most base Whose love of right is for themselves, and not for all their race.

CONGRESS AT WORK.

All eyes are turned toward Washington. The public mind has come to think that Congress will act in accord with the President's message, and our financial troubles soon end.

Public opinion in this country is now formed as quickly as in England-in twenty-four hours veers around and blows from the opposite direction, and on absorbing questions it generally controls. As our government is now constituted the purchase of silver or any other commodity by the general government is improper. Public opinion at the present moment goes further and looks upon the silver bullion in the treasury, by reason of its shrinkage in value, as the principal cause of our present panic.

As a matter of fact your pencil will quickly show by ex amining the present value of one or two prominent stocks that their depreciation since the Barring's failure is greater than the entire loss sustained by the government in the silver purchase. No, we were talked into the panic, and just now are talking ourselves out of it.

We live so fast that events quickly fade out of memory. Let us recall the utterances of a few months : First came the demand from Wall Street for a new issue of bonds, based on the conjecture that our gold would soon leave us because we would be on a silver basis. The press, the great engine of public opinion, caught up the refrain and honestly excited the people by announcing the withdrawal of gold from the treasury. The phlegmatic foreigner became anxious and began selling back to us our stocks and bonds.

Throughout the land the country press called the attention of their readers to the menacing danger of the reduction of the sacred gold reserve, and that gold would soon cease to circulate. Creeping distrust soon stalked along the lines of commerce; confidence gone all trade ceased, for ninety-five per cent. of business is done on credit. The highly civilized accept checks and credit balances. In tranquil times only the most ignorant nation or people desire to see the color of your money. When confidence is destroyed all clamor for

When one alone is in danger there are many to rescue, but let all become threatened and there are none to aid. Now under no circumstances would you accept your neighbor's check. The price of exchange rapidly advanced between cities, and soon all industries stop.

The public mind must be calmed.

When the theater is burning the crowd must be spelled with music.

In our present peril we turn to Congress, and it matters little what is done so they keep up plenty of clatter to quiet our nerves.

The financial question simply resolves itself into the kind of yard stick that we and our neighboring nations shall use. England is not a creator of values, while we are exclusively engaged in that work.

England, by her enslavement of millions and centuries of dominancy, is the world's banker; she would arrange the finances of the globe so that upon each recurring payment of her loans each dollar will have its purchasing power inlift more and more of our articles of labor.

well in mind the fact that we are creators of wealth and interested in seeing that the European yard-stick does not steadily lengthen.

THE POPE IS DEAD.

We frequently hear that the Pope is shorn of power, and to all purposes a dead cock in the pit. The following clippings are from the first page of the Sunday issue of the Chicago Inter-Ocean of August 13th:

WILL ENTERTAIN CARDINAL LEDOCHOWSKI.

The proposed visit in September of Cardinal Ledochowski prefect of the congregation of the propaganda fide to Berlin and Posen, the first time he will have visited those cities since he was exiled in 1876, is exciting all Catholic Germany. The Prussian Catholics are determined to give him a public ovation. The authorities at Posen and Gnesen, thirty miles from Posen, are preparing a series of fetes to be held in his honor. All these fetes are sanctioned by the government. Emperor William will entertain the cardinal during his stay

MR. CLEVELAND AND THE POPE .- THE PRESIDENT ADDRESSES LEO XIII. THROUGH CARDINAL GIBBONS.

ROME, August 12.—The Pope has received the following letter from Cardinal Gibbons:

of his episcopate. The pleasure attending this expression the prosperity of the United States, and great admiration for they gain that point.

our political institutions. I am glad to believe that these sentiments are the natural outgrowth of the Holy Father's solicitude for the welfare and happiness of the masses of humanity and his especial sympathy for every effort made to diguify simple manhood and to promote the moral and social elevation of those who toil. The kindness with which his Holiness lately accepted a copy of the Constitution of the United States leads me to suggest that, if it does not seem United States leads me to suggest that, if it does not seem to suggest that, if it does not seem to suggest that it would never the suggest that the s presumption, it would please me exceedingly to place in his philosophy, and eagerly debated in public with those who hands a book centaining the official papers and documents written by me during my previous term of office. Yours very GROVER CLEVELAND

THE POPE GIVES HIS APPROVAL.

ROME, August 12 - The Pope has written a letter to M. de Curtius, chief of the Swiss Catholics and organizer of the workingwomen and children. The letter is designed to be a

We ask why does the exiled cardinal return to Berlin Ever since Bismarck drove them from Germany the Pope has plotted for their return. Steadily a Catholic party was built up until the Emperor in his present emergency found tim in possession of the balance of power. When the Emperor so much desired to pass his Army Bill the Pope was alive enough to obtain absolute control of the public schools in one of the provinces and the return of his cardinals from

He seems a lively corpse in Switzerland, where he proposes taking charge of the workingmen's congress.

In our own country the Pope is so frisky that the Presi dent writes about his lively interest in the United States.

From the Inter-Ocean's chronicling of the Pope's doings, we rise to remark that the Catholic hierarchy never had a Pope more active, restless, sleepless, and zealous than the present incumbent.

HOW TO ORGANIZE.

The first essential necessary is to send only such delegates to the convention who favor organization.

Next, to shut off all debate or differences that do not appertain directly to the aim of the convention, and to which authority the chairman should be raised as the initiative.

Thirdly, to provide for some ruling in debate to prevent loss of time in non essentials.

If some determination with a rational though limited authority be not exercised in this movement, it will disintegrate as its forerunners have done. Spiritualists may not need organization, spiritually or morally considered, but in this world we must work with material appurtenances. Authority or convention rules may not be required by spirits. but we can not hope to imitate those exalted beings as yet.

We are still mortals, and must use mortal means of cooperating for an affair like this.

A little mortal authority or strict ruling in convention does not imply dogmatism in organization but it impregnates the result with a magnetism that is farther-reaching tainty. than a mere struggle to keep intact for a little while only to evaporate into nothingness finally.

If we but succeed in forming a business organization temporarily a point will be gained. There is authority, influence, and a feeling of safety or confidence in any kind of a respectable or rational centralization. May the hope of many be realized.

Behring Sea Arbitration.

At one time hot and swift words passed over this senseess controversy. The moving causes of most wars have been trivial, and in that respect the Behring Sea question was well calculated to inspire bloodshed.

When the quick words passed between the representatives of England and America the citizens of the United States were deeply stirred, and the American spirit thoroughly aroused, and while standing, as it were, with bated breath, the brilliant secretaries wrapped themselves in a cloud of meaningless correspondence, the outcome of which led to the arbitration just awarded.

The United States, through Mr. Blaine, made the claim that we had the right to protect the property in the seals frequenting the islands of the United States in the Behring Sea when the same are found outside the ordinary three mile limit. On this question the finding was against the United

arbitrators established the details, creating a closed zone for his own account. seals at all seasons, and a closed season for all nations, extending over the breeding period of May, June, and July, and prohibiting the use of destructive weapons in killing seal;

To the vast majority of our people the whole subject is of secondary importance. Wearable articles that come as high as seal skin sacques are out of range of the masses. But the establishing of another precedent looking to the final disarmament of the world is a spectacle Spiritualists can evjoy.

Why Defend Mediums.

Charity is of three kinds-that of forgiveness, of dispensing alms, and of permitting free religion. The latter is the highest to which a people as individuals or as a nation can rise; for it embraces free speech, free press, and free schools. Progress depends on it. Mediocrity, superstition, mental darkness, ignorance, corruption, and disintegration is the much that feeds the war nature, there would be less of unrest result of its absence. Spiritualism rises to the wants of the first-named, but intolerance has been its opponent from the creased, and her money fulcrum with each passing decade start, and is still rampant among the narrow-minded of are the result of mind. Oh! that we, as leaders, chosen to help his acknowledgment of it brought still further unmistakable society. We see this in the occasional raids on mediums for influence the minds of mortals could stop every current from evidences of identity. To suit her fancy gold must be the only yard stick. When the sole purpose of stopping the tide of Spiritualism. It is our nerves are quieted and confidence restored, let us keep this form of bigotry that Spiritualists are combatting, and it good to all. Now, brother, I feel you are being tried. Enter behooves all liberty-loving Americans to stand by them for into the higher illumination, be one in the soul-presence of other upon financial matters by Hon. Solon Thayer, of Cantheir own salvation in the end. A point gained against Spiritualism is a way-mark to other inroads on the Constitu- mind. tional Amendment puaranteeing religious freedom to all citizens of the United States. Our, mediums are our pastors, and any judge or jury that decides against a free exercise of their gifts, other than for fraudulent practices, encroaches upon the sanctity of our liberty at-large. We trust that this plea for our existence will be considered by all who do not, as yet, understand the true principles of Spiritualism.

What the M. D's. Say of Hypnotism.

The Committee on Hypnotism of the British Medical Association reported last week, affirming the genuineness of the agency, but prescribing restrictions on its use. It should be forbidden to all except physicians, and be used by them on females only in the presence of male relatives. It was declared useful in relieving pain, but failed as a cure for drunkenness.

It is a startling admission for a committee of physicians to make, that the profession at large are so immoral that they can not be trusted in the use of hypnotism where ladies are has a particle of self respect hunt up reasons destroying the concerned, except "in the presence of their male relatives." good name of any man or paper? My advice to the LIGHT EXECUTIVE MANSION, WASHINGTON, D. C., June 9—To
EXECUTIVE MANSION, WASHINGTON, D. C., June 9—To
This Eminence, Cardinal Gibbons. Your Eminence: Permit
The same ought to spply in the use of ancesthetics. For
me to transmit through you to his Holiness Leo XIII. my
years the doctors have laughed at mesmerlam, and called its practitioners quacks, but now it has fought its way to the be done; the people are the jury and will make the verdict. so, front they would seize it, call it by a new name, and hold it Let your enemies fight if they will. Take no part in it, and of my felicitations is much enhanced by the remembrance front they would seize it, call it by a new name, and noid it Let your enemic that his Holiness has always manifested a lively interest in by the patent of law. Well, it will be a distant day when all will be well.

Death of Hon. Joel Tiffany.

I wify has the following pertinent remarks on the death of joel Tiffany, who was well known to the pioneer Spiritualists as one who at the very first gave his adhesion to the then had the courage to meet him : .

In the recent death of Joel Tiffany the Unitarian parish a Hinsdale has lost one of its faithful pillars, and the friends of liberal thought in Illinois and elsewhere a familiar friend. His voice has been often heard in our conferences. His presence was always a gracious one. He was a man of varied resources; one who in his long life of eighty-two years had Internatinal Catholic Workingmen's Congress, stating that his Holiness approves of international legislation to protect one who brought a very active mind to the study of the most subtle of problems-the problem of soul-life independent of preparatory step toward the holding of an international work-ingmen's congress.

and beyond the realm of body. He has gone to prove the truth of that psychical world, the existence and familiarity with which was to him not a hypothesis but a fact. In Judge Tiffany was to be found one of the innumerable proofs that Spiritualism has in it to some souls the qualities of a lifeforming and life helping religion.

> IT SEEMS the silver question is going to hinge on another compromise. The probabilities are a repeal of the purchasing clause of the Sherman law, with free coinage of silver instead. This may not suit the East, but we believe an honest vote by the people of the South and West would reveal that a msjority are in favor of silver money; and which, with the silverites in the East would constitute a majority in the United States. It is being argued, that if this, the greatest silver country in the world, abandons silver, it will lead to its der of business. annihilation as standard money throughout the world. If this can stand ground it is logical to conclude that if we adopt silver as the standard the world must follow. Then let her follow. It is better to lead than to run in an orthodox rut as we have been doing all along. If this country can lead the world in all other questions of progress, why not in financial matters? A trial is all that is needed to prove its force of logic-and a success.

LIGHT is being turned upon the doings of one Brockway, a barbarian who has charge of the Elmira, N. Y., State Reformatory. If reports are true, and every indication points that way, the Augean stable needs cleaning out. Governor Flower, it is reported, says he can not act in the matter because the institution is not under the jurisdiction of the State. How would it do for the people of that State to act in the matter? Is Governor Flower the State of New York: There is no question but that the crimes committed upon criminals are worse than the crimes perpetrated against

VICTOR HUGO said that "the paradise of the rich is based upon the hell of the poor." The paradise of the rich is rent and usury. The hell of the poor is constituted of that which rent and usury produce, viz., mortgages and uncer-

THE Christian who renounces spirit communion or spiritual manifestations as they are repeated to-day, is infidel to the Bible, and is assuming false premises in calling himself a follower of Christ.

Isn't it queer that we never hear of a postoffice failure?

ITS OWN BEST WITNESS.

DEAR MR. STOWELL: I notice with regret the uncalled for attack upon you and your paper by Dr. Francis, of the Progressive Thinker. There is plenty of room for both publications, and I can not see why my old friend Francis should erect himself upon his off ear and kick at your enterprise. I receive your paper regularly, and read it every week from beginning to end. I like it especially for its broad and liberal spirit, and for its intelligently expressed views on every subect it presents and attempts to discuss.

I write this to convey to you not only my sympathy for you in what I deem an unjust and unwarranted persecution, but my congratulations on the uniform beauty and excelence of your paper.

The LIGHT OF TRUTH is its own best witness. It speaks for itself in no uncertain manner. Personally, I am an eclectic and not at all partizan in any reform, and I speak quite as much in behalf of fair play as I do in the interest of the cause you represent when I say that it would be a shame

We bid Maggie Gaule a regretful farewell. Her work A part of the decision makes it the duty of the two gov- for your patrons to weaken in the least degree because of this among us has been of the highest order, but others are hunnts to protect jointly the seal fisheries, but this was a attack on the part of the Progressive Thinker, which I believe gry for the messages from their loved ones that come so free part of the treaty under which the arbitration was held. The Dr. Francis will himself sooner or later regret. I hope so, on ly to her lips, and we bid her God speed in other fields of la-

Wishing you the success you evidently deserve, I am your JAMES G. CLARK. friend, Ferris, Cal., August 9, 1893

MR. C. C. STOWELL: Although I have never met you and had the pleasure of a personal acquaintance, yet I believe I can account for having a most friendly sympathy for you as one who I believe has the good of humanity fully at heart. And I hear so many say they like the LIGHT OF TRUTH, and you. He seems to bring the odor of flowers, soft and balmy so do I. It appears to me the LIGHT OF TRUTH has much activity to spiritualize by laboring from the top brain with activity to spiritualize by laboring from the top brain with on the Pacific coast. He says: 'I am Gust, don't you know the grosser nature which is generally stored away in the base me?'" The woman rose to her feet with clasped hands, and of the brain, which doubles up its fist even if it has to fight an imaginary enemy. In its psychological throes it finally brings its subject to act the part in reality. If our journals how they would all be happy together once more. Her emoan imaginary enemy. In its psychological throes it finally brings its subject to act the part in reality. If our journals were freighted with the grand triumph of good instead of so tion was touching in the extreme. and strife. Let harmony rule.

I tell you these different states in which mortals are to day passing our mental sphere that would not bear universal the All-wise, there you will find the divine guest of every

This letter was prompted by reading an attack on you in another paper. Rest assured I shall work more diligently than ever before for the LIGHT OF TRUTH. Its number of subscribers must be increased-we can not do without it. MRS. MARY C. LYMAN. Yours truly for humanity,

To the Editor for the LIGHT OF TRUTH.)

I regret to see the course taken by Mr. Francis, and I attack on LIGHT OF TRUTH? Does he want to start a publishing house himself? If so there is room for two or hearty success. even more. I am a subscriber to both papers, and while they are in the right I am for them, but the course pursued by Mr. Francis, in my judgment, must sooner or later land him and his paper where Hamen landed himself in his fight with Mordecai. What harm has the LIGHT OF TRUTH ever done him or the Progressive Thinker? My experience has led me to know that a man in public life who has no enemies is of no value to humanity. Then why should any person who

J. W. WESTERFIELD Anderson, Ind., August 16, 1891.

National Delegate Convention of Spiritualists.

At Chicago, III., September 27, 28, 29.

All societies throughout the United States are invited to select delegates to the convention as above stated, for the purpose of forming a permanent national association with annual conventions for the consideration of the best interests of Spiritualists and the formation of an executive committee. All subjects of vital interest to Spiritualists will be practically considered and a means adopted for a more rapid progress, as well as to prevent imposition by legislation.

A large number of delegates have already been selected and notice is being daily received of representatives being appointed to this convention which promises to be the most important in the history of Spiritualism.

Every society should be present by delegate authority to participate in the important deliberations and decisions which will naturally arise.

All officers of societies who have not received the call from the corresponding secretary, should write to him at

> MILAN C. EDSON. THEO, J. MAYER. Committee. O. W. HUMPHREY HENRY STEINBERG. ROBERT A DIMMICK.

ROBERT A. DIMMICK, Corr. Sec'y. HENRY STEINBERG, Treas.

Washington, D. C.

The convention will be called to order at 12 noon at the hall No. 77 Thirty first street, and proceed in the regular or-

Notes from Lake Brady Camp.

The week, ending August 12th, at Lake Brady has been one of the liveliest since the opening of the camp, owing to an unusual number of picnics. But, of course, they do not add to our spiritual unfoldment, as the test conditions are interfered with by these thousands of people coming among us, but not of us, not even in sympathy with us.

And yet the fact that Sunday school shepherds are not afraid to bring their flocks hither, is significant of the advance

from bigotry and superstition.

A reporter's note book is an open sesame to most people, and through interviews we have learned from many good orthodox people coming here that they believe there is truth underlying the teachings of Spiritualism, and were even drawn to the grounds hoping to learn more of it, but haven't the courage to walk into the auditorium or seance room in order to do so. Many of the picnic people, however, do come

into the meetings or hunt up mediums, and so the leaven is working as it should. The speakers for Sunday were Hon. A. B. Richmond and

Mrs. H. S. Lake. The auditorium fell far short of holding the people in atendance, so many stood patiently through the service or sat

The Cleveland excursion came in due time to swell the throng which made perhaps the largest gathering here in the

history of Lake Brady.

Mr. Richmond addressed himself particularly to the Christian people who ignore the overwhelming evidence in proof of Modern Spiritualism, and yet accept with unquestioning faith the Spiritualism of the Bible. He called aitention to the independent writing at Belshazzar's feast; of the appearance of Samuel to Saul through the witch of Endor, and her truthful prophecy of his death; of the angels appearing to Abraham and Lot; of independent voices from clouds and from fire, and of the very weak test conditions imposed upon Moses when he got his two slates filled with writing. How the modern medium, instead of being permited to go alone upon mountains, must produce his writings

under the eyes and hands of sitters. Mr. Lake's inspirations often lead into practical subjects pertaining to this life as well as the next. Her Sunday adiress was criticised as being too harsh and drastic in its weeping denunciations of popular errors, but in a later one she gave as a reason for this that mediums simply reflect conditions thrown upon them. Said she: "You have ma lice, en vy, selfishness, hatred among you. I found it here when I came from Cassadaga. It is in the seats we sit upon, it is here in the rostrum, and I have only picked it up and given it

verbal expression." But the unpleasant effect of such thoughts as these were lispelled by her last lecture Thursday, which was full of wisdom, love, and devotion to her work.

Oscar E Igarly, the other lecturer for the week, said many good things, among others that our free government, or all that is free in it, is built upon heresy. Heresy is another name for progress, and it is to the dissenters from accepted beliefs, such as Buddha. Jesus, Paine Ingersoll, we owe our enightenment. These destroyers of false beliefs open the way and truths take care of themselves. Their mistake is to set up another clay idol in place of the one they have destroyed, a better one no doubt, but doomed to destruction, as all false

bor. Mr. Frank Ripley is taking her place, and is filling it with much credit to himself and satisfaction to those receiving tests. Frank has varied powers of description which aid him greatly in making his tests clear to the minds of the recipi-

Edgar Emerson, who needs no introduction, came to us on Thursday.

Among the fortunate ones receiving his tests was a Mexican Creole woman, who had been particularly favored by Miss Gaule. Said Mr. Emerson: "I see a spirit coming to air. It is California. He carries a magnolia blossom in his hand and presents it to you, his mother, from your old home

Another spirit manifested himself by writing his name, John," on a jar of pickles, and then offering one to the medium, which was declined with thanks. A brother in the audience recognized the meaning of this droll performance, and

We have had two extra lectures this week by special request. One an illustrated talk to ladies on "True Womanhood," by Mrs. Miner McCaslin, Ph. D., of Cleveland, the

Though out of the line of thought to which Lake Brady camp is dedicated, both these lectures upon practical subjects were highly appreciated and full of instructions to those in

attendance Prof. Pfuhl, of Berlin, Germany, enthusiastic astrologer, has become quite a character in our camp. The letters of his quaint name are often juggled with to his infirite disgust, but whether Pull, Pool, Full, or Fool he is independent of and superior to his name. His extremely handsome face, curling blond hair and beard bear a marked resemblance to the pictures of Christ, so that cognomen has been fastened upon think he will yet regret it himself. Why should he make the him; but a true German philosopher, he can neither be flattered or maligned, and though we may not endorse all his astrological teachings, we certainly endorse him and wish him

> David Zimmerman, of Salem, O, received tests here of more than ordinary significance. Lack of space forbids a detailed account of his experience, but briefly : first the child medium, Emma Lutz, a girl of fifteen, gave him revelations of a personal character and the names of two controls, viz. Black Eagle and Father Mollinger, of Troy Hill, Allegheny, Pa., fame. Then Harry Chase gave him a sitting out on the porch, in an independent slate-writing a message from Father Mollinger, and an oil-painted picture of Black Ergle. Again both of them appeared to him at the seances, first of Harry Archer and next Signor Green, both fully materialized, the

-The publication of Mr. Talmage's sermons, says the Boston Investigator, must be superinduced by an extreme necessity for matter of a humorous nature.

News from Correspondents

Cassadaga Notes.

The present week has been one of great interest to this camp. On Sanday 7 200 tickets were sold at the gate, and to gether with the increased number within the gates the grounds were literally swarming with people. A. B. French

Evolution," said the speaker, "is another name for prog In the vegetable kingdom it is the development of the is it accompanied with one who has gone before seed into root, tree, branches, firmers, and fru to in the ani- away is the beyond mal kingdom it is the development of the embryo into the It is the development of the nation or world from its import It is perfection educed from imperfection.

Revolution is a reverse order of things-a sudden ter mination of a given order—convulsions by earthquakes, burst ing volcances, which change the conformation of the earth strong enough to hold it here for a long time. "Man does arrievolutions. In society it is a sudden change of present not understand his own powers. The soul may impede its states. It requires time to perfect a solid growth. Evolu- own progress. tion is slow in its process. Mevolution is repid."

drawn therefrom. The sudience were deeply impressed.

In the afternoon the capacity of the large amphithestre was scarcely sufficient to hold the crowd of people who pressed for admittance. Mrs. Cora L. V. Richmond, whose "The time is coming with the company of the large amphithestre about God knows the less than the company of the co gentle grace and pacific, yet lucid and scholarly productions are always an attraction, occupied the lecture hour in the aftermoon. Several questions were submitted and answered ternoon. Several questions were submitted and answered Sae will right the wrongs of the world, through generations preliminarily, to the entire satisfaction of her interrogators, then there will be no need of regeneration. Spiritual Light, the Light of the World," was

taken for the body of the discourse.

The religious of the ages were briefly reviewed and the line of spiritual unfoldment and religious thought traced to the present, each being shown to have served a purpose in the divine plan of eternal progress.

The platform tests by Miss Maggie Gaule at the close of the discourse were strikingly accurate and beyond disputa-

tion as to their genuineness. The music was exceptionally fine. The chorus gave that the music was exceptionally fine. The chorus gave that exquisite selection, "Along the River of Time," which filled the amphitheatre with richest melody. A trio, consisting of the distinguished vocalists, John T. Lillie, Mrs. Everets, the beautiful daughter of Mrs. Pettengill) of Cleveland, and Miss Clark, the gifted musician and elocutionist, (daughter of Mrs. R. S. Lillie gave that charming piece, "Hither Bright Angels." Mr. John T. Lillie and Mrs Zetta L. Eiere, of Gallon, Ohio, a beau.iful blonde who possessed a voice of exquisite sweetness, gave a duct, 'The Land of Sleep," which charmed everybody. Mrs. T. S. Welner gave a fine solo, "Ruben-

stein's Melody," and each selection of the Northwestern Orchestra was of the highest order.

Sunday evening the eminent author, teacher, and lecturer Hudson Tuttle gave an instructive lecture upon "Mediumship Thought-transference, and Mind reading." He gave the fun-damental principles on which impressibility rests and the laws of spirit control and the methods of cultivating mediumship. By the elucidation of these laws mind reading was interpreted. In illustration thereof Ion Carroll was introduced and gave all the tests of the celebrated Bishop, including the fatal "word test," in performing which Bishop lost his life. In all, nine tests were given by young Carroll with satisfactory results. The performance proved that in the field of mind-reading Mr. Carroll has no superior.

Monday p. m. the annual memorial services were held in the auditorium and were of an unusually impressive character. The speakers were Mr. H. D. Barrett, Mrs. H. T. Stearns, Mr. Hudson Tuttle, Mrs. Celia M. Nickerson, Mrs. Clara Wat son, and Mrs. Cora L. V. Richmond. A recitation was given by Fred. Emerson Brooks, the famous inspirational poet and elocutionist, of California. The recitation was entitled "Palestine," and was indeed a fine production.

At the auditorium on Tuesday evening, August 15th, the second grand entertainment was given by Miss Clair Futtle, supported by Mr. Lew Gleason and other amateur talent from grounds. The play was entitled 'The Shadow of a Crime." Miss Clair Tuttle as Fanny Merryweather was bewitchingly charming, and Miss Ada Peasely in the character representing crime and remorse, captivated everybody with her beauty and charmingly realistic rendering. Lew Gleason, Ion Carrol, little Mabel Rathburn, and each of the others won great applause. There was a full house, and everybody thought they had a rich treat.

Tuesday p. m., Hudson and Emma Rood Tuttle jointly gave their closing address here for this season. They were both well received. We have obtained the address of Mr.

Tuttle and will produce it later.

Wednesday, August 15th, was Political Equality Day at this camp, and was a great occasion. Twenty-five hundred tickets were sold at the gate, and everybody within the gates turned out. Flags and yellow and white buntings were floating over nearly every cottage door and window, tree, and every available place, and yellow ribbons, the golden emblem of wisdom, justice, and equality, was the badge of honor which everybody was proud to wear. Long before the lecture hour the auditorium was so

crowded that the belated traveler found it difficult to find

The speaker of the morning was Mrs. Mary Seymour Howells, of Albany, the representative of the National Ameri-

can Women's Suffrage Association.

Mrs. Howells talked on "Suffrage gains in the past five years." These in brief were the admission of Wyoming into the Union as a State with full woman suffrage privileges better laws for women in Kentucky; the agitation of the subject at the Mississippi Constitutional Convention; the admis ion of women into Colambia College and the John Hopkins University; the vote for franchise by ninety eight men in the Vermont Legislature; the granting of municipal franchises in Michigan and Kansas, and its discussion in many States; the full school suffrage privileges in twenty-four States; the School Commissioner ballot in New York; the report of Congress favoring an amendment to secure equal political rights; the placing of women upon the board of manager's of the World's Fair, and the general awakening to the importance of the suffrage movement, unprecedented in

Mrs. Howells quoted from the speeches of a number of statesman who held pronounced views upon the admission of Wyoming into the Union with constitutional suffrage, and showed up the absurdity of some of their positions. She said that when women were given the ballot they would make better sisters, better wives and mothers. No soul in political bondage could give out its highest expression of love and motherhood. Woman was dwarfed and narrowed by taxation without representation, and by being amenable to laws she has no voice in making. "The goddess of liberty," said Mrs. Howells, "has long been a prophecy of a golden age to come. The twentieth century will usher in the long dreamed of universal freedom and brotherhood of man."

Mrs. Howells was warmly received. The clever stories which she sprinkled through her discourse were loudly applauded.

Mrs. R. S. Lillie accepted "The Coming Woman" from the audience as the topic of an improvisation in rhyme. This was the final touch to the exercises of the morning.

In the afternoon the exercises were opened by a solo by

Miss Ada Peasely, which was beautifully rendered. Mrs. Cora I. V. Richmond offered an invocation and introduced Hon. O. P. Kellogg, who, she said, was both wise and witty, and as he had been so largely instrumental in helping Wyoming to admission into the Uaion as a State, according suffrage to women, his experience would be of interest and great value. Mr. Kellogg related his experience in a very humorous manuer, and the audience was evidently con-vinced that Mrs. Richmond was right when she said he was

both wise and witty.

Mrs. Babcock, the chairman, then introduced the Rev Mrs. Babcock, the chairman, then introduced the Rev. Anna Shaw, from "Everywhere," as she termed it. Miss Shaw's discourse abounded in wisdom, witicism, and humorous anecdotes. She told how woman had gained the day at the World's Fair, though the women who had arranged for the Women's Congress tried to make the suffrage meetings a side show. Susau B. Authony, the great suffrage general, spoke at the side show, and after the first day it was about impossible for a person to elbow their way through the immense crowd who were bound to get to the side-show, and mense crowd who were bound to get to the side-show, and the side-show had to be divided, and it took eighteen halls to hold the people who went to it. The main meeting was moved into the side show and the side show into the main "It did my soul good," said the speaker, "to see the great numbers of brave, intelligent girls and women at the great Fair who had gone there to learn, unchaperoned and unprotected save by their own Yankee sense."

Mrs. Jean Brooks Greenfield was also present, and made ome excellent remarks.

Mrs. R. S. Lillie, who has been absent from the camp for a little time, has returned, and was warmly welcomed to the seatrum on Friday p. m. The following sub ects were submitted by the audience

"Can we restat templation" "Was Adam a perfect man "What kind of money would award paster" "What is tru occupied the lecture hour of the morning and gave out a marriage "What is the God of Spiritualism?" "The Wo strong and impressive discourse upon "Evolution and Kevo man of the future." "Free thought in the other world." of money would sund panies" "What is true "What is the God of Spiritualism?" "The Wo-What is the d firrence between life and energy " "Genera tion," "Waen the spirit leaves the budy does it pess alone, or

The following extracts will, we trust, give some idea of

Spirit is independent of matter, is capable of living a life independent of the body

"How far is it to the beyond?" "According to our idea, The subject was exemplified in the social and political in answering a question much depends upon the way terms The subject was extended and most instructive lessons lines of thought and section, and most instructive lessons are used. Language is such an imperfect clothing of thought. Language is crippling and incomplete. Spirit, life force, God, are all the same thing, and the man who talks the most

"The time is coming when the earth will be the Lord's and the fullness thereof and every man and woman shall have their rights. The woman of the future will be a politician. Thursday, Aug. 10, Hudson Tuttle and Mrs.

True marriage is as rare on this earth as white blackbirds. Men and women do not know each other. They do not know themselves or comprehend what responsibility rests upon them in the office of parentage and through their ignorance of the laws criminals are born into the world to drag out a miserable existence and heap sorrow upon them selves and all who come within the sphere of their action. "The law of generation lies at the root of all reform and the sooner it is understood by the world the sooner will the world be redeemed from the ain and suffering which is so much bewarled."

Thursday, Aug. 15, Hadson lettle and Mrs. Tattle and Mrs. Tattle

much bewailed."

The subjects for the closing poems were, "Contrast Art and Nature," 'Chautauqua and Lily Dale," from which was woven a most beautiful improvization. Fred. Emerson Brooks gave an entertainment last evening which was well received. Mr. Geo. P. Colby spike to the delight of a large audience on Saturday 19th.

Monday, Aug. 21, Conference.
Tuesday, Aug. 22, George P. Colby.
Thursday, Aug. 23, Mrs. Lillie.
Wednesday, Aug. 23, George P. Colby.
Thursday, Aug. 24, George P. Colby.
Thirday, Aug. 24, George P. Colby.
Stunday, Aug. 25, W. J. Coviville, Wednesday, Aug. 24, George P. Colby.
Thursday, Aug. 24, Mrs. Lillie.
Saturday, aug. 25, W. J. Coviville, Wednesday, Aug. 24, George P. Colby.
Thursday, Aug. 24, Mrs. Lillie.
Saturday, Aug. 25, Mrs. Lillie.
Saturday, Aug. 27, Mrs. Lillie.
Saturday, Aug. 25, Mrs. Lillie.
Saturday, Aug. 27, Mrs. Lill

Letter from Abby Judson.

After the very pleasant week at Haslett Park, a straight run on the Grand Trunk brought me to Vicksburg, and the bus carried me about half a mile, and set me within the camping ground of Spiritualists in this part of the peninsules

Every camp has its own characteristics, and one belonging in a marked degree to the Vicksburg camp is its being used wholly by Spiritualists for Spiritualism and for nothing else. It does not attract the summer resorter, and the pleasure seeker, as do Cassadaga and Devil's Lake. There is no water here to tempt the bather, and the fisherman, who, with his human intellect and his cruel barbed hook with its lying bait, tries to ensuare the happy little fish. Swimming peacefully in his native element, he uddenly finds an agonizing instrument of torture thrust through his jaw. He can not escape, and is hauled to the boat, a great hand tears the hook from his suffering jaw, and he is thrown into the totom of the boat, to gasp his life away, for most fishermen, are too ignorant or too thoughtless to put him out of his misery at once, by striking one blow with a knife or a stick on the back of the head near the back-bone of the poor victim. And why is all this suffering inflicted? Because it is "such fun" to catch the fish; or, worse yet, it tastes so good to chew the boiled corpse of one of our lower brothers and sisters. No: there is no fishing at Vicksburg Camp, but there is

an immense grove of majestic oaks extending some forty acres, and there is not a house in sight except a few on the grounds. After leaving the high road, a long walk or drive through the woods brings us to the tented space. On the left is the lodging house with some twenty rooms, then the dining house, then after space the seance house and the little cottage of the noble Jeannette Fraser, and then a great curve of white tents, in the midet of which is the commodious auditorium. The natural beauty of this spot is in its level ground, its grass, its freedom from dust, and its being shaded everywhere by these noble oak trees. We are in the "forest primeval," and one feels and knows that the Indian loves to be here, and can aid and strengthen his medium to a degree that is impossible in the crowded haunts of city life. This is a great developing camp. In the past many began to realize their mediumship here, and all have felt themselves strength ened under the secluding and natural influences of the place. The lodging house, in which I have my room, is like every other spot on the grounds completely embowered in trees. They temper the rays of the sun, so that one is not roused to the day's activities at too early an hour by his searching In fact, it is a place for rest, for sympathetic labor, even standing room within hearing distance of the rostrum. The exercises of the morning were opened by patriotic selections by the Northwestern Orchestra. Mrs. Cora I. V.Richmond offered an impressive invocation. Mr. H. D. Barrett, chairman of the C. L. F. A., made a brief address of welcome and resigned in favor of Mrs. Elnora M. Babcock, President of the County Political Equality Club.

The speaker of the morning was Mrs. Mary Seymour is what we call a radical speaker but even the morning the use of rest, for sympathetic labor, and for spiritual development. The camp has been in session for just a week. On the opening Sunday, L. V. Moulton, of Grand R spids gave two addresses, and we are glad that there are so many camps near his home that can be benefited by his soul-stirring words. In the morning his subject was "Man-made God's" he held his appreciative audience spell-bound under his powerful delineations. Mr. Moulton Stephen Chase, Mgr. is what we call a radical speaker, but even the most conservative must yield to the force of his logic. He looks longingly for the day when he will be freed from exhausting labors in patent law, and can give himself wholly to spiritual work. Mrs. Moulton is a medium, and I have heard him state that her entrancement in their own room first convinced him of disembodied spirit existence.

The four following days the principal work fell to my share, and I was glad to have it so, as my development always proceeds more rapidly when taxed with labor and responsi bility. We have our conferences every morning, and I lectured on the afternoons of Monday, Tuesday and Wednesday, my guides leading me to treat of subjects pertaining to the

higher spiritual progression.

Thursday afternoon we had Woman's Day; and though there were no outside speakers, the program was varied and very enjoyable. This camp is favored by delightful music by Mrs. Lora Holton. She is highly trained, accompanies her exquisite singing with equal case on the piano, organ, mandolin, and autoharp. Her songs, with Mr. L. Rue's violin and Mrs. Hammett's touching singing gave us enough music to set off the recitations and the remarks of our lady speakers. Our revered and inspired Mrs. Smith of Vicksburg gave the closing address, and left the determination with every woman present that she would do all in her power to aid human propresent that she would do all in her power to aid human progress by the development of her individual self. In the evening I gave my lesson on soul development to a large number of the campers who are interested in this subject. We are composed of physical body, spirit body, and soul. The development of each portion of our trinal nature is finely brought out by this process taught to me by the grand Osseweago and my other spiritual guides. The process is both scientific and spiritual, and the object is two-fold. The physical body is brought into and the object is two-fold. The physical body is brought into a more healthful condition, and the spirit body developed into strength and into independent action, by harmonizing them with the magnetic currents of the earth and the spirit world. Accompanying this is the development of the soul by bring-

ing it into harmony with the higher intelligences. Both are important. Neither is enough alone.

The hereditary influences that came to me from a highly spiritual father and mother, their development of me from the spirit side of life during the many years before I learned that disembodied spirits can communicate with us, and the natural and normal development that has come to me during the past five years by this process, have put me into position to give this method to the world. It has just one single bject and this object is the grandest one to engage the attention of Spiritualists. The object is to bring on the spiritual era of human development, by making each and every individual personally accessible to higher spiritual intelligences. Mediumship is necessary at the present stage of development. But in the future mediums will of course become unnecessary, as with the spiritual development of all will come personal communion between each one and the disembodied. Whether the time he remote or pear at hand will depend on the that time be remote or near at hand will depend on the development of each individual, in an earnest and intelligent manuer. Instead of hunting for tests, which is the duty of skeptics, let us who have already learned that Spiritualism is true, at once begin in earnest the best method of developing our own soul. On that will depend our advancement after

leaving the physical body, and unless we lay that foundation here, we shall not be as advanced as many members of the Church, on leaving the physical body. Yours for Spiritualism,

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PERSIN

Friday July 2: Jenuin Higgs Jackson. housels July 2: H. J. Collins housely July 2: Jenuin Hagan Jackson, W. J.

bands: July jo. Lyman C.
Lake
Monday July jo. Conference
Lucada) Ang. Lyman C. Howe.
Lucada) Ang. Lyman C. Howe.
Wednesday Ang. Lyman Labor Day O. P.
Actingg numbers. Wy, Mon. M. A. Furan.
of Coveland.

Thursday, Aug. 5, Mrs. H. S. Lake, Priday, Aug. 4, miliard | Hall. riday Aug a miliard | Hull sturday Aug 5 W W Hicks auday, Aug 5, Willard J Hull, Mrs. C. L. V gick-mond.

Richmond.

Monday Aug 7 Conference.

Tureday Aug 5, Willard J Hull.

Wednesday, Aug. 5, Grand Army Day, A. B.

Tuttle.
Friday Aug 11, Mrs. C. L. V. Richmond.
baturday Aug 12, A. B. French. batarday, Aug. 13, A. B. French, Mrs. C. L. V. Monday, Aug. 14, Conference.
Tuesday, Aug. 15, Hadson Tuttle and Mrs. Tut-

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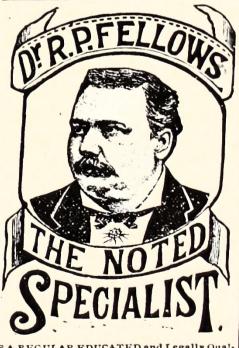
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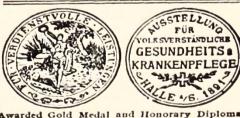
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REPORT OF SEANCE.

QUESTIONS AND ANSWERS.

Quas -[]. K., Californio, Mo.] Has a materialized spirit all the inward organs, as the livir, lungs, beart, stomach, etc., and do they breathe while in that state?

Ans -They have them, but all more or less imperfect, some being composed of one mass of gelatinous matter, barely outlining the organs mentioned. The lungs, however, are the first organs perfectly developed in the majority of materializations, because the lungs are needed in speaking. Thus when developed they breathe otherwise not. Furthermore, materialized spirits are not always composed of flesh and blood as you are, but of a substance which is "neither flesh nor fish," and more akin to that of which insects of the locust order are constituted. Sometimes though the make-up is perfect enough to be indistinguishable, so far as the exterior of the spirit is composed. Try to psychometrize a materialized spirit, and you will get a better idea of its composition. Try to diagnose one, and you will obtain a view of its interior, either by clairvoyance or sympathetic rapport. The heart is very difficult to make up, therefore seldom done. Thus the extreme pallor of the majority of spirits. The liver is not needed, except where or when volition is a part of the spirits' program, or a test of its strength comes into requisition. Those who can produce a good liver are dangerous to tamper with by raiders. John Morris, of this city, is one of those kind of spirits. The kidneys generally go with the liver. The stomach is generally developed with the lungs, as it also aids the voice of the spirit. Practice, however, makes perfect; and spirits, who have a regular medium to operate through, may finally bring forth a materialization that is equal to any physical body. But as materialization becomes better understood and appreciated, experiments will be undertaken by which materializations can be made to hold intact for days and weeks, and, under favorable conditions, show themselves in public. So prepare the way accordingly.

Ques .- Do spirits ever try to develop mediums at night when asleep, and will the development be as perfect as at other times ?

Ans.-Spirits frequently develop their mediums while asleep. In fact it is the best time for some to be developed, and most propitious time for some controls to act. Darkness is essential to the germinating of all life. Law is life individualized for certain effects or offices. Darkness is as conducive to the birth or gestation of a law as it is to plant or animal life. Mediumship is a law unfolded in a human being. Night is the time for spirits to act, when they take a hand in its unfoldment. Otherwise it unfolds itself in accordance wit's nature's impulse or action on the dormant gift ly at night, at least in the dark recesses of the human body, the aid of the surgeon's knife. The question if such development will be as perfect as the other is, therefore irrelevant The perfection of mediumship does not depend on the time or hour of its unfoldment, but on the manner in which it is brought forward. Left to nature's care it will unfold harmoniously, but perhaps too slow for some people. But "sitting for development," it is more or less forced and attracts spirits who aid in the work. Like attrac's like, and spirits as imperfect as the would be medium take control. The development must naturally be in conformity with the teachers, just as a pupil in school would be taught or prepared according to the proficiency or wisdom of the teacher. Those who will sit for development, therefore, should be select in their asassociates to prevent contamination with conditions that are uncongenial to the pure-minded spirits. This does not refer to class distinction, but to moral distinction. Angels often visit the poorest, while they could not approach the home of the millionaire autocrat, if they tried; though it must not be believed that they are never seen in the homes of the wealthy, or even lordly. It all depends on the state of the heart of the in ether rich or poor. Mediumship is an avenu downward and reaps unhappiness when death calls; but for key which unlocks the door to the world beyond, the one which lies in the shadows of your cities, forests, valleys, and mountain ranges.

QUES -[F. C] There are persons who claim to have subordinated the flesh to the spirit to that degree as to overcome certain desires. Is this a pointer to the future life?

ANS.-There are some persons who have really practiced abnegation to the degree questioned. It is nothing strange with certain Hindoo sects. It is no doubt an intuitive want felt with | true sympathies. some-being sensitive enough to realize the law's demands concerning their individuality and inheritance. But when such things are made public they always find imitators, who run into fanaticism. Many of your sens!tives and mediums to day are cognizant of the law's demand on them for certain self-denials, which, if they do not obey, will always lead them downward. They have certain passions, which are too intense for their special life or mediumship, and are intuitively admonished accordingly. Those who understand this warn ing, and succeed in conquering said passion or passions, speak the truth when they claim to have subordinated the flesh to the spirit. Every man who overcomes an ordinary physical habit that is obnexious to him from a spiritual standpoint has subordinated the flesh to the spirit. It is mind controlling matter. But the vast majority naturally outgrow all sensual passions if they live long enough. Age is the term given for that. But some die young or during the prime of manhood, and should they pass over with any passion in fall activity, will not find themselves much beyond the mortal condition. Such people are like stepping from one room into another at death. To them there is hardly any change for the better. Thus it is always well to be temperate in all things. For the very intent already develops a force that comes to the spirit's relief on the other side, and deadens the desire, whatever it may be. The "change in the twinkling of an eye" only comes to those who have outgrown all sensual passions-all carnality. The angelic state is one in which spiritual passious and delights have been exchanged for the carnal. But the exchange is not a free gift. It must be earned by a struggle to conquer the material, whether in

Ques-[J. F. H., Somerville, Mass.] Which is the greater book from a spirit standpoint, the Mohammedan Koran or the Christian Bible?

Spirit Message Department Axx.—There is hardly a question of greater involved, for they are both time-serving epistler. But both contain inwhich they were born. Spirits do not criticise mortal's work, except where it is directly of a selfish nature and personal ends are involved. It is the misuse that follows that needs correcting. This is done by works, not words. Spiritualism is the corthe "survival of the fittest."

QUES .- [Reader] Why are some people so "touchy" as sensideveness is sometimes called?

stand for sensitiveness accompanied by self-love. A sensitive who is troubled with either vanity, conceit, self-righteousness, or self-admiration, is easily disturbed by adverse criticism or lack of attention, as if entitled to more reverence the former is caused by mental intemperance, or too much selfishness it is as much a subject of reform as drunkenness, gluttony, or lust is, and the owner is no more entitled to consideration than what he or she is willing to extend to others for their weaknesses. As intemperance inspires some to contempt, self-love inspires others to anger, showing that both are negative qualities of the soul-that is, not spiritual qualia drought is in nature; as anger is the counterpart of the elementary disturbances-both a protest against law-breaking, or a neutralizing agent of something that needs adjusting. Sickness and soul-trials are the neutralizing agents (the penalties) for human discords.

QUES .- [Mrs. H. H. F., Monou, Ind] When a new medium goes into trance, will she come out of it at the proper time without aid?

ANS .- Yes, if it is genuine spirit entrancement, and not a self-imposed hypnotic sleep, or one occasioned by a mesmerizer. When spirits take hold of a medium for public or even private spiritual work, they know what they are about. If sensitives, who exhib t mediumship of this order were left prived of their powers. entirely to the spirits, no trouble would accrue. But too often there are a number of mortals environing young mediums, who think they know just what is needed for such a medium, when they just don't know. They imagine hypnotism to be an aid, when it is the reverse. It can do no harm to experiment on sensitive persons who do not exhibit any marked mediumistic qualities; for such may develop something by the experiment. But where indications of trance come natural, leave it to the spirits for development. Have a congenial circle arranged for your promised new medium, and sit still and accord, she will come out again—though she remain in it for hours, days, or weeks. But if aided by hypnotic power it is best to free her from the influence when the circle adjourns. Self-imposed hypnotism is an effect of imagination, m'xed or power, which is, too, done in the dark. If not exact- with vanity or conceit. Hysterics to a slight degree often accompany such forced mediumship. In fact, any crankyism in where no light ever penetrates, except through accident or by mediumship should be discouraged peremptorily by preventing,if possible, the development of such a person for any phase whatever. It is often difficult to tell in this hot house medi umship, which is the spirit and which the medium manifesting. Trance mediumship, of all others, should be left to nature's care. It is only then that spirits can make perfect instruments of them. The best are those who struggled against its development, rather than invited it. Should there be any signs of hysterics, even under conditions as herein mentioned, let the medium be awakened by rubbing, and the sprinkling of a little water in the face, but keep her away from the circle until an individual pleading manifests itself, showing that it is spirit work importuning for admittance. But this will not take place if she is regularly "called" and "chosen" by higher authorities.

QUES .- [F. C., Farmington, O] All law must be fulfilled. The law of parentage is impervious in human nature. How is this met in case of those who pass on not fulfilling this

ANS -All fruit does not or need not bear seed to inherit immortality for itself. You have seedless oranges, for exammates. Heaven is free to all; but it must be attained by ef- ple. That branch of the orange family has reached its end in material life. So animal species die out, beginning at inaids the traveller thence. Let those who have it make good dividual branches in the species. Many women are barren. use of it. Not for material gain, however, for that leads Men acquire spiritual strength as they swerve away from the animalistic. It is nature operating for a higher effect. We spiritual unfoldment and a knowledge of self. That is the need not question nature. It makes no mistakes. If the "law of parentage" were "impervious" material worlds would remain peopled until their end, which is not nature's plan. Animal life diminishes gradually. The final method is manifested by instances as above throughout material existence. Those who have no children will not miss them. If they have much love for them their love will not be wasted. There are plenty of them who will welcome it-not having any parental love to expect. All will be blessed according to their

SPIRIT MESSAGES.

Hattie B. Phillips.

Good afternoon. Can I through your columns send love greetings to my mother and father, and also to my brother? Tell them I am happy. Although my body was laid away in my father's name. I am from Brockton, Mass.

Lizzie Andrews.

A spirit approaches me this afternoon who wishes to send her love and sympathy to all her friends in New Bedford Mass., where she was widely known as a medium. I understand spirit life and mortal life better than ever. I am Lizzie

Jetty Watson.

Oh! what a beautiful day, so bright, so fair, so calm. The flowers are blooming all along the pathway of humanity, sending out their rich perfume. May this message reach my darling husband, children, and my dear mother. Father is with me. Oh! Charley, how nobly you have done. I am still your Jetty. To my dear husband, Charles Watson, of Cleveland, Ohio.

George Morrell.

Good afternoon. God bless you. I want to say that Senator George Morrell is here, and that I was not deceived in my grand and noble religion. I was a Spiritualist all my life, and the time. I want the friends at Amesbury, Mass., to know that I am with them in this grand work,

John G. Whittier.

Since my friend and almost daily companion, Walt Whitspirational truths that will never fade or become obsolete as man, has sent a message over the spiritual cable to the readers moral tenets. The Koran is superior to the Bible in some of the LIGHT OF TRUTH I feel moved to follow suit and trust respects, while the Bible contains some higher truths than to luck for the outcome. I have already been made to realize the Koesn. So far as they serve humanity spiritually they that we can not stand on ceremony as to accuracy in having At Disaglass field, covered Walman and State Streets. Doors open at the Kuran. So far as they serve humanity spiritually they the sense of the field diums. And yet both will always be regarded as great advocate or espouse in earth life, I also feel that I shall be achievements considering the time and circumstances under forgiven when I candidly acknowledge that ignorance as to the true state of affairs concerning the inter communion of the two worlds was the main reason for my not being a Spiritualist in the generally accepted term. My friend Whitman stated in his message that men either know too little or rector of false theology and dogmas that have arisen out of too much. I am inclined to believe that I must plead guilty a past well-meant religion, and will supercede all in time as to one or the other. But I will content myself in the present with knowing nothing as a beginning in this new sphere of existence. I know that I live, but not why. The cream of knowledge, to my mind, lies in the latter; for I feel a desire Ans. - The word "touchy" is a term coined intuitively to unravel this before giving myself credit for knowing anything at all. Everybody is conscious of effects, but this is not absolute knowledge. Effects are subject to change, and with it our knowledge becomes obsolete. The light of truth we are intuitively struggling to obtain is causation-the soul of than others, or than he or she ought to give. Touchiness is things. And I think the nearest object of research in that to the blood what nervousness is to the brain-a sick condifield is our own soul nature. If we understand that, we have tion. As the latter is caused by physical intemperance, the key to all knowledge in the absolute. The man who knows most of himself need not trouble himself about effects. love for self in any form. Being an effect of worldlyism or They explain themselves in the pursuit of knowing about his interior nature. Individualized life-that is man-is an effect. All that he can take note of in his physical existence are effects. Disease is an effect. So is an M D. Magnetic bealers are effecte, but, unlike their predecessors, combat the plain how they cure or why their methods are effective. ties, and in discord with nature. Contempt in man is what When they know that they can lay claim to absolute knowl edge on that one subject. Some have an inkling in that direction, but the majority lose sight of it again by too much love for the financial effects that success brings. It is not at all wrong to accumulate wealth through one's gifts, but it should not be at the sacrifice of them. A healer in the mortal out a talent is like a mortal without a trade or profession-a beggar. We can not get along here without giving an equivalent for what we get. The man who has used his talent for financial gain only, leaving out all sympathy in its exercise, is a pauper indeed. Let love measure in all deeds in comparison to the material value received, and none will be de-

James Conner.

Good afternoon. We are glad of the privilege to be here. When in earth life I lived in Wiscattic, Maine. I was a blacksmith by trade. I was compelled to leave my native home on account of trouble that I brought upon myself.

Samuel Merrifield.

As this is the first time I have ever come back through any medium I hardly know how to approach you. I want to send love greetings to all, and tell them that at last I am await results. If your medium goes into trance of her own happy. I have found Maria, James' wife, and she sends love to darling boys, James Franklin, and Charles Frederick. Tell them that mother will ever watch over them. I am Samuel Merrifield, of Hope, Maine.

Billy Wilson

Is here from East Boston, who was killed in the Ashtabula accident. I want to send my love to all my old East Boston friends.

Samuel Whipple.

My mother's name was Nellie Ellis. If this should reach Mr. Abbitt or Mr. Sortell I wish them to answer. I am Samuel Whipple, of Sidney, Maine.

Paul Wing.

I am happy and come back to bless all my friends. want them to know we are still holding our silent communion with the great spirit. Paul Wing, of Sidney, Maine.

Francis Linnell.

Now there is a spirit all robed in white who comes with a mother's love bringing a wreath of flowers from the spirit world here this afternoon, laying it upon your desk, as you have opened the doors where she can communicate with her daughter Nettie and Willie, her boy, and Howard, her baby, saying, God bless you, children. How little I thought that I should be snatched away in the twinkling of an eye, but we drew Jackson Davis and others. know not how soon we are called to step in the boat and ride to a better land. Tell them to seek for the truth and light and it will be given to them, for their sister Esther is ever the directing power of spirits, which in the end will always with me, ever striving to bring love, sympathy, and peace. Your dear father is ever with me. Tell them to be careful much the struggle and war and delay necessary to accomplish and investigate the truth. Rap at the door and it shall be their downfall. opened unto them, and they shall receive communications day by day that will lead them out of darkness into light. Francis Linnell, and Henry Linnell, their father and mother and sister Esther Cushion. We are from East Boston, Mass.

Dr. R. Ingalson.

o all old friends in East Boston, where he was widely, widely angels may help us, for the angels themselves are constantly

Nettie Eddy. Tell papa all will be well. Nettie Eddy.

VERIFICATIONS.

A Philadelphia lady writes: "In the Spring a friend of mine and myself requested Mr. Roberts of Mind and Matter California, my spirit returned to Brockton, Mass. I hope to attend your circle and give a communication. When I saw this will reach my husband, Henry Phillips. Harvey Bird is it last month I was pleased. He refers to us or to his friends in Philadelphia."

To the Rilitor for the LIGHT OF TRUTH]

In the spirit messages of August 12th is one from "Mollie Mollisis," an old Indian squaw, who came to my parents' home many times in my early childhood days, and it touched a tender chord, for I loved her dearly. I am pleased that she has come back and told us of her beautiful spirit home. I have her photograph, sent me by a friend in Brooklyn, N. Y. MRS. F. N. FOSTER. Yours very truly, Anderson, Iad., August 13, 1893

To the Editor of the LIGHT OF TRUTH.

I received through a friend of mine the LIGHT OF TRUTH, and in it I read a communication from my beautiful daughter Annie F. Thayer. All names are correct, only she did not speak of her baby boy, but perhaps it was owing to the time she had to give her communication. MRS. H. S. BUTLER.

Maranacook, Maine.

To tax Church property is to tax God, says the Catholic Review, and adds no comment to its solitary epigram. Then it was through a medium that I gained my place in the to rent Church property is-what? To sell Church property Senate; and when told by her that I would be elected the is-what? To insure Church property is-what? To mortsecond time I hardly believed it, although a Spiritualist at gage Church property is-what? To hold a raffling fair in Church property is-what? The epigram has more bray than brains .- Independent.

A Mother's Defense.

Dead' my waywerd boy-my own-Not the law s ' but mine-the good God's free gift to me alone Sanctified by motherhood

"Bad," you say , well, who is not " "Brutal !"- with a heart of stone"
And "red-handed." Ah, the hot

Blood upon your own I come not with downward eyes To plead for him shameely God did not spologise When he gave the boy to me.

Simply, I make ready now For his verdict. You prepare-You have killed us both-and how Will you face us there?

-JAMES WHITCOMB RILLY,

Written for the LIGHT OF TRUTH

OUR HOPE.

ELLA LUCY MERRIAM.

The hope of the Spiritualist is a different attitude from that of those who are yet in the bondage of superstition. It is illumined by knowledge from those higher purer spheres, to which we all aspire and all are tending. The day in which we can idly sit and permit another to seal our immortal des. tiny is past.

Past and swallowed up in that fathomless vortex called Oblivion !

And why? Because that moment we release ourselves from the shackles of creed and dogma, desire light and reach out for truth untrammeled and upprejudiced—that moment we open a door for the transmission of light celestial! That moment, looking upward (from whence cometh our hope) incause of the disease they attack. Yet they are unable to ex- stead of downward, our spiritual vision beholds higher and more luminous revelations than mortal man ever has or ever can present. Genuine truth comes from within. It is the recognition and assent of our souls, of and to some phenomena of nature, seen or unseen, and though a thousand tongues from a thousand housetops proclaim a certain so called fact, unless that fact awakens in our organism an approbative response, it is to us meaningless and naught. So that we, who will need his gift in this life as much as ever. A spirit with- have seen and heard in spirit the things of the spirit, hope because we know! Because we daily evjoy the evidence of things not seen physically.

Because we seek our evidence and authority from the Book of Nature, of which this mundane sphere is but the alphabet. Oh, dearly beloved ones, how much is and should be expected

How much higher in point of spiritual unfoldment and spiritual accomplishment should we rise than our less fortunate fellows? How much, how infinitely much more can we perform, and what a lasting impression of excellence can we impart to our now imperfectly understood philosophy, through the record of a useful and blameless life?

Sweet, certain Hope, Thou tranquilizer of the sonl, Earth's refuge and delight, Heaven's perfect whole

How Spirits Control Nations.

We learn through spirit communion what far reaching and long-headed spiritual influences are thrown upon men and nations to direct them toward liberty, justice, and the upbuilding of the people. For instance, in the great civil war of our country we know that the northern army met with great and many disasters until finally a medium, under spirit control, was forced to go to President Lincoln, who was himself a Spiritualist, and declare to him that the Union army should never be allowed to succeed until the emancipation of our slaves had been proclaimed. The result of this was that President Lincoln immediately issued his famous proclamation, after which our armies went on victoriously, until the great purpose was accomplished.

We know, too, how the French nation through the rash and selfish policy of Louis Napoleon, became the aggressors in the Franco-German war, and we know that her armies, although world-renowned for their valor, were allowed to be almost helpless before the on marching hosts of Germany. The higher world contributed to this result for various reasons, one of which was to rebuke unrighteous aggression in war, and another to give greater freedom to France.

The movement in all Europe towards greater civil and religious liberty has been foretold for over a quarter of a century back, and some of the very processes by which a Spiritual Congress should conduce to this result were foretold by An-

Hundred of cases could be adduced from spiritual testimony with regard to both individuals and nations to show bring to naught injustice, tyranny, and falsehood, however

Some superficial reasoners suppose that because mankind are allowed to struggle on and suffer on, and are not brought by a spasmodic action into the full light of liberty and knowledge in a single age, it is the sign that there is no God, but as we have seen, the highest power includes a certain amount of struggle, and the healthiest growth must be in harmony And here is Dr. Richard Ingalson. He wants to send love with nature's grand upward movement, however much the encouraging self-development, and must work through natural law.

From Dr. Babbitt's book, "Religion." See book list, seveth page.

LITERARY REVIEW.

THE PASSING SHOW, By Richard Henry Savage, F. T. Neely, publisher, Chicago. pp. 300. Price in cloth, \$1.25; paper, 50 cents.

This one volume embraces seven interesting stories-experiences of the author-told in a pleasing and lively style. One leads the reader through the wilds of Honduras amidst agonies which are sufficient to kill without the additional danger of being constantly threatened with death by assassination. Others of the stories are laid in California, Japan, Siberia, and France, and are instructive geographically as well

Love is the sunshine of life; nay, we may go further and state, it is life itself. Abstract the influence of this wonderworking power from out our lives, and what have we left? Nothing but ashes; naught but a dull, dead sea of negations. And yet how frequently-nay, how persistently we act, as though loftiest wisdom were best exhibited by strenuous effort to obliterate every trace of this divine passion. Surrounded by circumstances that unceasingly call for some manifestation of love, we go through life stolidly indifferent, This is singular, considering the emphatic manner in which every fact of existence declares that love, and love only, is the panacea for every ill; that without it the possession of a universe would increase our woes, and with it the infinitesimal fraction of a possession becomes an empire of boundless riches - Two Worlds.

Men and woman generally preach that most earnestly which they are intuitively trying to attain themselves.

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your er tain ab shallos the tro duty w! for gu: for ther tion. " W. P

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There just read with most pleasure the splendid ener of Walter Howell, in which I find the following passages Walter Howell, in which I find the following passages reference in New Trainment downwish, we about he can-tions about maintening the sile while of the missakes of the New Textender in the sile while of the missakes of the New Textender in our own day. Use lake the copylate ele-ments which would seriant to its occuping thrus as prefer-tive. The same is of course, Our of Impose in the UH Textes.

tice. The same is, of course, the of I move in ine 0.8 Testament. We will scalled in this testport, that the required excitence of the frest of New Testament merakes was swaring. Let me here add a sood. It is not the spirit of ingeredual y which primpiped that remark, for after what I have witnessed, my setting that the record of these mersies was left to precome who were not spe winnessed, but indeed the excites of a Usamer force.

Mr. 199 in their force.

Mr. 199 in their force is may be pleased to learn that I have given this subject some investigness.

and howelf and others may or premier and a sim entirely cer-signed his whipet some investigation, and I am entirely cer-tain of the truth of those recorded miracles of the New Tes-siment which have been sustained by their repetition since the early Christian era. This will readily be admitted by en-tirely and the state of the same and the same miracles.

P. S. Mr. Howell refers to the miraculous development of a mango-tree by spirit power. I have seen an authentic ac count of the development of a begonia twenty seven inches high by the same mediumship of Mrs. Esperance.

J. R. B.

ten for the Liour or Tayrn. THE TOTALLY DEPRAVED.

ses upon crime, the end thereof must culminate in glory The only thing that is good about the totally depraced, is The only thing that is good about the totally depraced, in consequence, is their religion; and this, they tell us, is first class, consisting in the murder of the innocent for the sal-vation of the guilty. This is their gospel of redemption, whose joyful sound refrashes every longing heart—a "mys-tery of godilues" on arpussingly divine that angels with their preservating glauces can never hope to see the bottom of it.

their penetrating generates of it.

This makes a state of rebrillion against God an indispensable condition of acceptance with him; and as the approbation of the deliv can be accured upon no other terms, the profession of ain, accordingly, in every Christian Church between the angle of surface.

profession of sin, accordingly, in every Christian Church be-comes the fundamental bond of union.

Glorying in their depravity, or praising G.7 d for their pollution, the religious exercises of these people may be set down, in consequence, as the idolatry of sin; and when God, as the patron of deformity, is thus regarded as "the friend of sinners," 'the evident that things are turned upside down, forcing the devel by way of opposition to become the friend of the control of the control of the control of the control of the Breatiful theology, isn't it!

BRIGHT WORDS FROM MR. SAVAGE.

To the Editor of the Loure of Tayra;
Anything the Rev. M. J. Savage says is interesting reading for Spiritualists, because he is always hospitable to the subject of Spiritualism, which is so rare in Christian mini-ter; so I send the following, which I think is both secusible.

and true :
"I shall now venture to set my feet for at least a little way and true!

"I shall now venture to set my feet for at least a little way within the borders of a country that at best has been but very rarely travered on occasions like this—the region of pysiclic research; I have been a member of the American Soriety from the first. Besides that I have done what I could as so original investigator for twelve or fit of medesty, to know womenthing more of the subject than those who have given no careful attention to it whatever. Many diamies it on a priori ground, many others have made up their minds on the basis of our or two resources with public mediums, and probably freadom, many others have made up their minds on the basis of our or two resources with public mediums, and probably freadom, must be set on time to time what they see in the newspapers. It is evident these people have no right to hold an opinion, much less to express it. And get it is, if your experience is like mine, you will find they are more certain about it than any body eight, and quite ready with their shallow indigment as to the folly of one who has really taken be trouble to study up the matter. I have long felt it my daty when my parishloners come to me in sorrow and beg for guidance; I feet hat I cought to have countling better for them than prejudice, by competent scientific investigation.

and man.

This are question them that is all in what and it or discovered the experiment of the first in all is of the properties of the presence of the prese

How Little Adah's Life was Saved.

the early Christian era. This will readily be admitted by enlightened Spirituahts. I must also state those mirracle, take, and Jone, but that no honest copy of their records exists of absurd interpolations and changes to introduce the theology of priesterals, and it was successful to the current in those days of creduity and ignorance—such as the elory of weight be sheetlifed of fragment from the five baseful of fragment from the five baseful of fragment from the five baseful of the strong of their records exists and the devil taking up Jesus and showing him the kingdoms of the earth. That such childish fections a there should be seriously maintained to day shows that the power of early education is unlimited. Our successor has a cheer contravy will wonder at our theological barbarian. But we must be patient with the deduced victim of priesterals. The waverloops healings of Jesus and the Aposites did not come when they reached the higher life. All great healing. We have receasily had a wonderful example of their piritual healing. We have receasily had a wonderful example of their piritual healing in 100 Angeles, which is perfectly authorities and generally believed, of which I propose to send you as account.

P. S. Mr. Howell refers to the mirsculous development of a support of the barbarian of the hadden within the short of the barbarian of th

a angel world. Mrs. Ada Foye, who was then filling her en, gragment with the Ludie's Society for the month of March, gragment with the Ludie's Society for the month of March, to casented to perform the christeoing ceremony. The writer tenumbers that among the many promises given by the content to low and the many promises given by the content to low and the second to low and the low and the second to low and the low and to low and the low and the second to low and the little boys, minding his mother as boys often do, went into the bedwoom and took his little and the low and complete the wood first low months and the low and seeing the wood first low months and the low and seeing the wood first low and the low and seeing the wood first low months and the low and the low the wood first low and the low and the low the wood first low and low and low and low low wood first low and low and low and low low wood first low and low and low and low low wood and low and low and low low wood and low and low low and low

A Sample of Many.

If I were asked who are "the totally depraved," I should return for an answer that the totally depraved, are, as the very name implies, "the totally depraved are, as the very rame implies, "the totally depraved," or that foculiar class of persons whose nature is an confessedly corrupt that not a single redeeming quality can be found therein, and who, on that account, in the spirit of seed (complacency with sin are apt to prize themselves as birds of paradise. This inherent incapacity to act or think rightly, which is certainly a serious blemish in character, becomes to them the pedication of pietry, in consequence, and none but "sinners," dignified in this respect, are ever privileged to entertain a hope of happieses or beaves hereafter.

Now, when the commission of sin is made the primary step in devotion, a child of God in certainly perplexed to tell what may be the final evolution of a system founded that upon the primary step in devotion, a child of God in certainly perplexed to tell what may be the final evolution of a system founded that upon the primary step in devotion, a child of God in certainly perplexed to tell what may be the final evolution of a system founded that upon the primary step in devotion, a child of God in certainly recommended to the primary step in devotion, a child of God in certainly recommended to the primary step in devotion, a child of God in certainly recommended to the primary step in the control of the primary step in the primary step in the control of the primary step in the supercon accidence of the primary step in the control of the supercon accidence of the primary step in the control of the supercon accidence of the primary step in the control of the superconductive step in the superconductive ste

We desire through the columns of your excellent paper to thank our many friends for the sid and sympathy extended both by Spiritualists and others during this time of siliction. Flowers, frest, when, and everything tempting was brought her. In this connection and while in the humor, I hope to not offend by giving utterance to a thought upon personal matters. It was with deep regret that I read in the Progress-sive Thinker that lengthy and in vective distribly supon the paper came was satisfied from the musty there for the septies, that your contemporary was in the wrong.

Liour Or awar assisted from the musty tenor of its replies, that your contemporary was in the wrong; that your contemporary was in the wrong. I wan but one among the many knew nothing of the business calibrated on one paper from the other, save what could be uses calibrated one paper from the cheer, save what could be uses calibrated one of the Licutor of Targon, and its course was wholly registrate and business like—as unmbers of persons have visited one howed during monther's sickness, I have taken occasion to ascertain their opinions on the subject. In every case the Liour or Targon; and its staff were upheld in their course and have the full second and sympathy of every one with whom we have conversed upon the subject.

Smith, Satolli, Corbett.

Smith, Satolli, Oorbett.
In an interview with Dr. O'Corman, who accompanied
Satolli on his Western trip, the reporter for the Washington
Part obtained this information from O'G.
"In the Yellowstone Park we met Secretary Hoke Smith
and family travelling in a private car siteched to our train.
Nr. Smith came in order and spent as hour and a half with
the continue term in order and spent as hour and a half with
to the accreasy's wife and mother. The parties were delighted
when four hundred and difty miles from San Practices from
a reporter of a paper of that city who had made a day's ratihours we were receiving the responter said that with the
ten excond occasion on which his paper had ever sent a reporter to diff our out of any to real interview, the first time beprovise to fir out of a man for an interview, the first time beprovise to fir out of a man for an interview, the first time beprovise to fir out of a man for an interview, the first time bemade to the contract of the contr

Photographing Hypnotized Persons.

Photography has been introduced into the clinical labora-tory of Dr. Charcot, the Parisina apecialist. Instantaneous pictures have been taken of palentus. One shows a woman just at the point of being hypnotized. The condition low-duced by a mere look and by the sight of a diamond. Other photographs present patients in various lethargic and leptic conditions. One of the most remarkable of three pho-tographs shows histerical contraction, and in this a strong phenomera is apparent. One of the middle fingers of the patient reaches far over the wird. Under hypnotization the patient reaches to develop the faculty of lengthening the middle finger absormably.

the trouble to study up the matter. I have long felt it my daily when up perhabloners come to use to serve and beg dray when up perhabloners come to use to serve and beg for guidance; I feel that I ought to have something better C Hennessey, who is a devout Catholic, that one fast day me the them than privalice, by competent actenities investigs line.

When we are on the borderland of stapendous facts like these. I confess I find it hard to be patient with the concrete and dippeat (generacy, that the states. We're, and dippeat (generacy, that may bring me a steak, but God knows I called for fish,"— No York Ose.

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NEWS FROM CORRESPONDENTS, Continued.

LOCALS AND PERSONALS.

Mrs. Josselyn, corresponding secretary of the Haslett Park Association, will take subscriptions for the LIGHT OF

-Dr. S. S. Baldwin has removed his office to 190 Hopkins street, near Lincoln Park. His office hours are from 5 to 10 a. m., and from : to 1. and 0 to 5 p. m.

-E. J. Bowrell lectured for the Spiritualist Association of Brooklyn, N. Y., August 13th and noth, wishes to make engagements for future dates. Addres 142 State street, Brook--In last "Fair Correspondence" the four groups of statu-

ary that adors the corners of the Agricultural building was made to read "four roses" instead of "four races." We trust our readers will excuse the error in our rush of business.

-Frank T. Ripley, writes from Lake Brady "Charlie Barnes is a great medium in every sense of the word. He is wonderful, and convinces more skeptics than any other medium. His guides talk through the trumpet in every known

-We have received innumerable letters from the most prominent Spiritualists and mediums in the cause, promising their support and sympathy in the future, just having realized, spparently, the true worth and influence of the LIGHT OF TRUTH.

-A politician who does not read the papers can never succeed in his undertakings. To know what is good for the cause of Spiritualism one should keep posted on all that pertains to it. The LIGHT OF TRUTH furnishes all the news

-Mrs. Ada Faye, inspirational lecturer and platform test medium, has postponed her visit to the Pacific Coast until next year. Spiritual societies desiring her services during the coming season will please address her immediately at Chicago, Ill. P. O. Box 517.

-Mrs A. E. Kibby has returned to us safe and sound from her Western tour-Aspen, Colo, and portions of California. She speaks highly of the country she visited and the prople, and to judge by appearances the trip has added to her health. She is now at home again, and open for engagements. Those desiring her services can address her at 130 Locust street, Mt. Auburn, Cincinnati, O.

-The last management of the Better Way and the pres ent one of the LIGHT OF TRUTH is serene in the consciousness of having never wilfully injured a contemporary, a medium, or a member of the cause. On this principle it hopes to survive all obstacles placed in its way by opponents, and trusts in the good sense of the main body of Spiritualists to appreciate such a course, and uphold the paper that pursues Charity costs nothing; therefore, we, as Spiritualists, should not be chary in its dispensation.

-Professor Kortschelt's "Sun Ether Ray Apparatus" an automatic magnetic healer, and may be called into requisition at any time without delay or extra charge beyond the first payment; namely, the purchase of the "Apparatus." It first payment; namely, the purchase of the highest soul-unfoulding.

can be placed to irradiate on any portion of the body with soul-unfoulding.

Yea, more than that, as one of the dual factors in the evo favorable effects in all nervous disorders, fevers, and rheumatism. Testimonials say it is a remedy for all sleeplessness, and promotes the growth in plants-either recommending it as an invigorator. See advertisement in another column for

-The Ladies' Aid of the Philosophical Society met at their hall with Professor Ernst presiding. All business having been transacted it was decided to give test seances, which promise to be very interesting. The society owes thanks to Professor Ernst, President Ernst, Mrs. Wolf, Heck Cubal, and Schafstall for services rendered. Others might be mentioned who will be there, but let this suffice as a temptation to come and see for yourself. Every one may be assured of a good time, and leaving the hall benefited, besides having been the means of doing their share in the good work of fostering a grand cause and aiding a very worthy society, every Friday at 2 30 p. m. at their hall, southeast corner of Fourteenth and Central avenue. Mrs. Pennell will hold a circle for the benefit of the society on Saturday evening at 479 Vine street, flat 5. Admission 10 cents. As a very important business meeting will be held at the hall on Friday night, all members are particularly requested to be present.

-Dr. John E. Pardon, mentioned in Hudson Tuttle's "Psychic Science," has an article in last Week's Open Court, of Chicago, on "The Higher Spiritualism-Space and Matter." The writer treats Spiritualism from a mathematical standpoint, using figures to demonstrate his logic. In a closing paragraph of his article the doctor says: "Whether the void has any real existence or not, is merely a matter of words, and whether the individualized spirit of a man, who once lived on this earth, re appears through another man, and shows his presence by signs, is also a matter of words and definitions. But whether each earthly man has an organism, constructed out of elements of feeling, that nearest experience we have of spirit, which survives the death of the body, is no longer a matter of words, but of very hard science. If its existence can not be determined experimentally it must be justified from an analysis of the laws of operations of the human mind, in their relation to the natural possibilities pointed out to us by the suggestions of pure mathematics.'

-The Ladies' Aid of the Union Society met in Mrs. Mc Cracken's parlors, 603 Freeman avenue, on Wednesday afternoon, 16th inst. A large number of ladies came out on this warm day to take part in these pleasant meetings. In number of mediums present, and the very satisfactory results attained this was one of the best. . Mrs. Greensmeyer's control talked and gave some most excellent tests. To attempt to describe them would occupy more space than we could reasonably ask. Mrs. Wolf also gave a number of tests that were very gratifying to the recepients. In the number of mediums present was a very young lady controlled for the first time and from what they were able to say in their first effort there surely will be a bright future for her. She will be present at the next meeting, as it was unanimously agreed hold another meeting at the same place in, two weeks that will be August 30th, and you are most cordially invited to come. Our faithful sister Mrs. Chapin rendered fine music, pleasing to both spirit and mortal. And as the hour to close dre w nigh, with many regrets friends said good by.

Dear sisters all, of liberal mind, On freedom's mission bent,
Join with us here and you shall find
Time in freedom's cause well spent.

The field is large, there is work to do For all who feel inclined. Come, sister true, the work to do Is help to blers mankind.

Will you lend a helping hand to day— Angel friends do becken you. 'Tis the most effective way to pray Doing the good that you can do.

And when you pass the dividing line Your life in this review, Your joy to one can then define, Having lived a life so true.

Haslett Park Camp.

The week just past has been one of unremitting interest Mrs. Lillie arrived on the grounds Monday, much to the surprise and delight of all. Tuesday, Mr. Howe gave one of his grand inspirational lectures, lifting his hearers on to higher plains of thought. Wednesday Prof. Edmunds gave an interesting lecture, closing with tests. Thursday was memorial day. Mrs Lillie gave the opening address followed by Mr. Howe, Mrs. Sheets, and Miss Judson. The service was very beautiful and effective, but not at all sad for the beauty and granduer of spirit life was made too manifest for that regret for the arisen. Friday, Dr. Sarah Allen spoke, taking subjects from the audience and closing with tests. Saturday Mrs. Lillie spoke to a very large audience. One of the ques tions presented, "Can we love our enemies?" brought out an especially fine train of thought. The speaker said yes we can love them in the highest sense by being just to them. lips only, but that higher love, which is justice that would see no wrong done friend or foe. Miss Judson gave two lec-tures presenting much elevating and spiritualizing thought. were beyond the power of description. She seemed to gather force, power, and unanswerable logic with every word. At the close of the afternoon lecture upon the urgent invation of the speaker and others, Mr. Howe addressed the people briefly and was received with applause. Mrs Danham opened the conference meeting in the evening. Yours in the work, E. F. Josselyn.

Mt. Pleasant Park.

The intensely hot and dry weather from which the camp gust 10th, when the long drouth was broken by a welcome shower.

Manday afternoon Mrs. E. A. Hammatt, of Encinitas, Cal., occupied the rostrum. Mrs. Hammatt is dovoting her time to the object of raising money for a mediums' home at the above named place.

The principal point of interest on Tuesday was the memortal services and memorial address by Professar Love-land, the subject of which was, "The Beauty of Death." The

following is a synopsis of this address "It has been the great effort of Christianity to incornate all that is repulsive and terrible in our conception in death. In the proclamations of the pulpit it has been the summing of the mournful and horrible. Death is the dark cloud ob-scuring all the brightness of life's sunny days. He is a savage beast, lying in ambush, and is ready to spring on the passing traveller and tear him to pieces. He is a bony skeleton, grasping a dart, pointed with a poison sting, mounted on a pale horse, and riding with a restless stride over the prostrate forms of men. He is the incarnation of the endless, barning hate of the Christian, Jehovah seeking to glut his raging wrath in the unending torture of his helpless vic-Death is the entrance way to where vengeance reigns tims. and billows roar, to roll amid the burning flames 'till thousand, thousand years are o'er. 'Still sunk in shades of endless night, to groan and gasp in ceaseless pain. And never more benold the light, and never, never, hope again.' Pollock, the poet of orthodexy, sees, in the caverns of hell, the lake of are, whose waves 'against the rocks of dark damnation break; also a worm, or serpent kind, grasping its folds what seemed some human heart, which turned but ever vainly turned, but still the monstrous beast 'with the sting of head or tail transfixed it, bleeding evermore.' 'And there were groans which ended not, and sighs which ever sighed, and tears which ever fell, but not in mercy's sight.'

"Even the sweet souled Longfellow has a very sorrowful plaint in view of death. He sings: 'The air is full of lamen-tations and mournings for the dead: Rachel for her children crying, will not be comforted.' Is it any wonder that men should become debased and craven, with such a monstrous

ideal constantly thrust upon them? "The only possible effect is a grovelling fear-an unre-sisting subserviency to the ruling despot of heaven. The next inevitable step is slavish submission to earthly tyrants who represent him. It is strange that a priestly despotism should be built on this infernal falsehood, and that woman, with her intense and loving nature, wildly seeking comfort from the ravages of death should become a victim of the confessional, with all its unutterable and damnable pollutions and degradations? The spiritual dispensation has come none too soon to stem this dark and turbid tide of terror and desolation ; none too soon to lift high the golden banner of hope and love, and to grapple and throttle this many headed dragon, born in the cesspool of ignorant superstition, and inspired by the malignant spirit of bigotry; and none too soon to join hands with the flowering, fruiting science of today in proclaiming death to be the equal partner of life in

lution of man's eternal destiny. Death is the analytic, life the sympathetic function of the infinite wholeness in the onward march of eternal progress. Death precedes, life fol lows. Death prepares; it is the great disintegrator, digestor of the materials which life uses to build up her marvelous

"We are as physical beings, dying every moment. Death is segregating the wornout material and expelling it from our organizations, so that life may use the new material to make new tissue for use. In a very strong sense we can affirm that death is the primary basic function of life.

'In the operations of the mortal organizations the same law rules. Analysis segregates the various concepts, opinions, and beliefs, so that the false can be expelled or rejected and then the sympathetic power builds up the truthful sys

tem of thought and action. "Spiritualism has come to unfold and proclaim the death. Poetry, which is one form of inspirition, has all along the age given some bright glimpses of this beauty in spite of the dark pall of churchly superstition. Even Longfellow at times catches the true light, and cries out in joy. 'There is no death, what seems so is transition.' He is sure that this mortal life is but the suburb of the life elysian, whose portals we call death.' In that beautiful poem entitled 'A Surprise,' the bereaved one takes his lamp, turns the key; 'alone, he and she,' he invokes her to tell him the greatest surprise of dying. After passionately invoking the ascended soul, the answer comes; the greatest wonder is this: 'I see you, and hear you and kiss you, dear, and am your angel who was your bride, and know that though dead I have never died. Beauti ful thought, death has transformed the companion into an

angel.

Edwin Arnold, the author of this poem, in another entitled, 'Death in Arabia,' has most wonderfully stated the beauty of death. Surveying the mourners around his body, he says, Weep not,' why not! that body 'is a hut which I am quitting is a garment no more fitting, is a cage from which, like a hawk, my soul hath fled.'

"Sympathizing with these, who, in their blindness could only say, 'Abdallah's dead.' He says: 'Weep, if ye fain sunshine, still must follow rain, only not at death, for death, I know, is the first breath of that life, which is, of all life, centre.

"Victor Hugo has some of the most beautiful sentences bearing on this subject I have ever read. I can only quote two or three. He says: 'I feel in my self the future life. I am like a forest which has been often cut down, but the young shoots are more vigorous than ever. Winter is on my nead, but eternal Spring is in my heart. When I lay down my body I can say with many another, I have finished my day's work, but I can not say I have finished my life's work I shall begin my day's work the next morning. Death is not a blind alley, but a thoroughfare. The dead is not even absent.

"But Pollock, quoted before, in a moment of true inspira tion, gave us one of the finest poetical gems of the English language. It is his description of the young mother dying at the birth of her fist child. Her babe, at her request, was placed beside her. 'God bless my child, we heard her say, and heard no more. And then her eyes grew bright-too bright for ours to look upon, suffused with tears. They set as sets the morning star, which goes not down behind the darkened west, nor hides amidst the tempest of the sky, but melts away into the light of heaven.'

"Who could wish a fate more glorious, a change more beautiful. The morning star has lost nothing of its brightness, but shines at the moment as brightly as ever. The greater light has enveloped it for a moment, but it is still the sun of the morning.' The soul may melt away into the light of the spiritual sun until our eyes shall master its brightness, and then we shall see it again. Death is not going into death followed soon upon that of Root. shadows; it is emerging into the full-orbed splendors of a The latter is the master architect of cloudy day. It is not a descent into the dark valleys; it is ascending the beautiful hills, the evergreen mountains of his living presence lest incomplete. Had it not been so. life. Death is not the night, but the morning of an endless doubt if the heavy responsibility which, by his death, for It is not a dirge, but a symphony. Has death a sting? The soul has not felt it. The sting of death is the sharp knife which cuts as under the bonds of the flesh, which holds the impassioned soul in the bondage of time. Has the grave a victory? He has only got his own. Let him keep it. The soul has lost nothing -has met with no defeat. On the contrary it has won a triumph. Put on a crown, and become a lord of life. Death is not going out into silence; it is the first strain of an endless song. It is not the closing of the eyes, but opening them on scenes of growing beauty and splendor. It is not the setting of our sun, but its rising -- not the evening, but the morning of eternity's endless day. Death is the usher, who takes us gently by the hand, unbinds the fetters of sense, and leads into the paradise of souls immortal.

"How greatly we misinterpret the experiences of mortal beings, and lament over the changes of time. We are prone to look back, and think our traveled path is strewn with wrecks-lined with the tombstones of our business hopes. Being just, one can be generous, and generous one can be in a condition of love towards all. Not the love that would give a Judas kiss and say plearant things that come from the tized, with burning tears, the cherished shrine of a buried, but still living love. Memory, like the freshing wind o'er smouldering fire, rouses up the old agony afresh. The leaden She went from here to Vicksburg. Mr. Howe consented to remain with us longer than usual. With so many present we had most excellent conference meetings. Much more might be said of entertainments, dances, circles and general mediumistic work but, space forbids; Mrs. Lillie's lectures to describe the said of the said o eternities means everywhere in the eternities.'

"Time nor space can separate 'two hearts that beat as one." Death reveals to us the heretofore unseen fact that those hours of torture, those throes of bitter anguisb, those baptisms of choking grief were only the refining fires, the purifying lustrations fitting us for the holiness of heavenly life. And the

comfort over the raging tide of our passionate despair in every instance, and made us more perfectly one. Behold the master of rottennes, because there was decay in Imittalys' your ocean how it heaves and swells, then sinks away to its art from his time. All succeeding artists lived under the common level. Loving, mourning mothers, you carry in your shadow of his overpowering greatness. In initiating him heart of hearts the image of your baried babe. At times your they lost their own individuality, borrowed his faults but grief surges up within like the surging sea. The clouds of schieved not the master's spirit. Despite their lovely marble, sorrow pour out the showers of tears. Then comes a their art to-day has degenerated to triviality and the muse of calm, sometime, a peace. The ocean swells are pulsations of intelligence and sentiment has taken up her abode with the mighty force. Your tides of grief are the times when the French sculptors. Some day, soon indeed, this self-same mighty love vibrations of your inmost soul go out to your music will wing her way to our glad shores, as she has in spirit child, and build up its unfolding life just as really as turn visited all great nations until their decline drove her its physical life grew when it lay beneath the beating heart elsewhere. And the calm succeeding was the return wave from the childlife, beautifying thy inner life with the fragrance of the flowers of paralise. Death is not the king of terrors, but of glory. He lifts the everlasting gates—unbars the bolted doors that the king may enter in. Who is the king? The soul, regal in its nature, conqueror over time and its accidents, and an heir of eternity. Death leads the triumphal march. Death is the resurrection, the soul's accession to higher form of being. The emergence from the chrysalis state to the winged freedom of the upper spheres. Resurrection includes the dual process of what we call death and birth, one mode of life is left-that is death. Another mode of life is entered that is birth.

"In the physical birth the law is manifest. The child has been sustained by the blood—the life of the mother, but the bond is severed, fortal life ends, and its independent life begins. It is resurrected from a parasitical life to one of individual selfnood. So the soul leaves the physical body, that form of life ceases, and soul-life, in its perfectness, begins. It breathes native air. Whichever way we turn, from whatever standpoint we look, the beauty of death, as the culmination of time's tireless energies, shines on v. like a glorious sun. All hail! beautiful, death, epilogue of time and prologue of eternity.

On Tuesday evening Mrs. Mand Lord Drake, one of the best and most favorably known mediums and exponents of the spiritual philosophy, arrived in camp from Aspen, Colo., and Beatrice, Neb, where she has been speaking to crowded houses, and laboring in the cause of education, temperance, and practical social reforms. She was cordially greeted by the camp officers and many old friends and acquaintances. Mrs. Drake will remain with us until the assembling of the World's Fair Psychial Congress, August 21st, in which she will take part, after which she will attend the national convention of Spiritualists in Chicago in September. All who are interested in the progress of liberal, advanced thought are watching the grand fight. Mrs. Drake's husband, Mr. J. S. Drake, is making in Kansas City, Mo., in vindication of his wife's rights, under the laws and constitution of Missouri and the United States. Mrs. Drake, has, in all, six cases in the United States Circuit, and Criminal Courts of Kansas City, growing out of the persecutions of his wife by the officials of Kansas Cuy. Mr. Drake has put himself on record that he has not commenced these cases, nor is he prosecating them for any other purpose than to vindicate his wife's rights under the laws of the land, and her right to teach and demonstrate the truths of her religious beliefs-the continuity of life, and the power of spirit-return.

Iccidentally this gallant fight is in the interest of hundreds of other mediums, who are, or may be similarly persecuted, but have not the ability, financial and legal, to contend against bigotry and religious fanaticism, such as instigated the Kansas City officials, who mistook Mrs. Drake for a defenseless woman.

There are many most excellent mediums on the campground of whom I would like to give a more extended no tice than a mere mention of their name, and which I shall endeavor to do in my next letter.

I will now mention Mr. Max Hoffman, of Chicago, clairvoyant, platform test, and healing medium. Mr. Hoffman is as yet a young man, and has been tefore the public but a short time, but from present indications bids fair to become one of our most noted mediums.

Mrs. A. Stevens, Stanberry, Mo., test, business, and developing, is a quiet and unassuming lady, but one who is not only a good medium, but one who can be depended upon as honest and true.

I must not omit mention of the obliging and efficient officers of the association. Professor J. S. Loveland, of Summerland, Cal., the president, is too well and favorably known to need many words from anyone. That he is a ripe scholar and deep thinker is well attested by his opening and memorial addresses, extracts from which have already been published in the LIGHT OF TRUTH.

Mrs. Anna Orvis, of Chicago, the vice-president, is also well known to the public as one of the leading speakers on the spiritual rostrum, and has already been mentioned in

these columns. Mr. Will C. Hodge, of Chicago, the genial and efficient Secretary, seems to be the right man in the right place. He is at his post early and late and is ever watchful of the inter-

ests and comfort of the campers. L. P. Wheelock, of Moline, Ill, treasurer and superintendent of the grounds, is one of the hardest workers to be found in camp. He not only directs, but is ever busy at where the meals are unsurpassed, and a large number of work with his own hands, keeping everything in perfect tents.

order. Mrs. O. A. Blodgett, of Davenport, Iowa, secretary of the Ladies Independent Union, has charge of the lodging hotel. She is an efficient and busy worker, and the comfort and interests of the lodgers do not suffer at her hands.

In this connection I must not omit mention of the name of Mrs. L. H. Denison, New Boston, Ill., who has charge of the ladies' bazaar and camp postoffice. Her services are probably called for more frequently than anyone in camp. H. M. ROBINSON.

From Our Fair Correspondent.

Have you ever stopped to inquire who was the builder of this "Fair City"? Whose genius transformed the desert of sandy dunes and swales, where gnarled oaks guarded sedgy fools, which the lake inundated and desolated, into beautiful islands rioting in bloom, with their terraced banks touching quiet waters under overshadowing palaces? Mind is written verywhere and to that we must turn for explanation. There are four men who made this marvel of the nineteenth century—Olmstead and Henry S. Codman, Burnham, and Root. Two, Codman and Root, died ere the work was done. Olm stead and Codman were the landscape architects, and submitted a park plan which had been cherished by them for years. Though Jackson l'ark looked desolate, nature then gave them a hint of great possibilities, which they were not slow to accept. The lake wanted to come in and possess the land, and they could make use of her as part of their beautiful plan, by digging deep channels for her course, they confined her limits and obtained soil to make solid the land about.

Thus beauty was honored in even the mechanical part of the work, in that the soil and water were put to their best use without waste of power or materials. The beautiful terraces, the finest in the world, are the work of Codman, whose

The latter is the master architect of the fair. Mark, I do not say was, but is, for in truth his spirit carried on the work doubt if the heavy responsibility which, by his death, fell upon his colleague—could have been borne nobly has his thought been carried out in these beautiful buildings. They realize the poet's vision in the lines :

White palaces beside the "unsalted sea," White palaces beside the "unsalted sea."
Like sunny castlesin my Spain ye tise.
And reel and circle in the glotious skies;
Again the Grecian triremes seem to me
Afloat on sapphre seas, and lithe and free,
The nymphs asport with laughter-brimming eyes,
And temple, shrine, or niche but multiplies
The indwellings of its own divinity.
Yeare the exhalatious of a soul
Who, in unfolding all his glorious thought,
Poised rapturously above all grosser things,
Pierced the beyond, and, scorning all control
Of tethering ties, new realms of beauty sought,
Divinely norme on inspiration's wings.

Frank D. Millet, of New York, was the inspiration of much of the decorative painting that we find upon the buildings. In the art gallery we find some paintings in oil from his

He does work of fine finish that savors of the exquisite. Note especially his "Antony Van Corlaer, the Trumpeter," a boastful gallant to whom the maids eagerly listen.

"At the Inn" is a charming thing in color and lighting.
A peri wigged traveler, seated at a table is attended by a pretty serving maid. You can weave the story for yourself.

Augustus St. Gaudens, our foremost American sculptor.

suggested the elaborate sculptural decoration of the buildings for which every lover of art is deeply indebted to him. He is the leader of these Americans, who go to l'aris for

their training. Ever since the Gothic Ages France has had one, two, or more fine sculptors, but within the last twenty five years she has earned the first place. She stands for the third period in choking grief were only the refining fires, the purifying lustrations fitting us for the holiness of heavenly life. And the overflowing heart of sympathetic love proved the balm of Period, from Donatello to Michael Angelo.

The latter that Moses in art has been called, metaphysically.

In Paul Dubois we have the leader of the new French school that has put classicism behind and nurtures individual talent. The thought of the nineteenth century finds a crispness of expression in their marbles, and romance veils the story in suggestion. To return, however, to St. Gaudens we find nothing from his hand except the gilded Diana which circles on the Dome of the Agricultural Building. This is not his best work having been done hurriedly, and first placed in New York, the noble statue of Columbus, that stands in front of the Administration Building was the conception of his brother Louis, afterwards carried out by Miss Mary lawrence under the guidance of Augustus himself who formed the magnificent head.

This alone rivets the gaze, which the simplicity of outline in figure and drapery leave you free to enjoy to the full. The face is beardless like the Lotto protrait, and is seamed with the anxieties of the voyage. The head is thrown back giving him a fearless but rapt expression as he looked out and beyond what eye can discern. Columbus was a lofty

mountain peak in history. The awful loneliness of a great man was his. This it is that the sculptor has imprisoned in those eyes, and, as we look into them, we feel that we stand were angels would fear to tread."

Art critics pronounce this statue of Columbus the finest in the world.

Maple Dell.

Sunday, July 30 h : Music, address by Mr. Herrick, "Shadows and Sunshine." Sister Cora Richmond was then ordained as a minister of the gospel of Spiritualism.

Brother Kellogg spoke briefly, saying: "We are familiar with such names as Wesley, Wilberforce, and a host of others; names that will stand as long as the world stands, but I know of no name that will take a higher place than that of the lady we are about to ordain. There is no need of eulogies. The world knows her. To-day over a hundred thousand men and women are on spiritualistic camp grounds. Do not tell us we are laboring in vain."

After presenting her with ordination papers, Mrs. Richmond responded in her usual eloquent way and closed by giving a poem on ordination. She also gave an interesting talk on our occupation in spirit life on Monday afternoon.

Tuesday morning: On account of the illness of Mr Danforth, Dr. Ball acted as president pro tem. Invocation; address by Mrs. Richmond, subject, "Psychic Atmosphere" She said that every person, plant, or animal is surrounded by an aura in a greater or less degree according to conditions, At the close questions were asked in regard to psychic laws or those governing individuals. All points were made clear, The lecture was instructive in the extreme. The same afternoon our elequent sister departed for Cassadaga. She has been an aid and ornament to our camp and made many friends by her quiet unassuming manner. Our blessing will follow her throughout all time.

In the afternoon the time was occupied by Mr. Herrickin

an interesting though somewhat aggressive lecture. In the

evening mediums' meeting.

Wednesday morning: lessons by Prof. King. These morning lessons are gems of our camp work. In the even-

ing music and miscellaneous speeches. Thursday: development of mediums; songs, speeches, and psychic work.

Friday: tests, delineations by Mrs. Dr. Clemens. Though claiming nothing she is one of the best test mediums, truthful and reliable. May she meet with the success she so richly deserves. MERCIA BOYNTON LANE.

Lockport, N. Y.-A correspondent writes that Dr. H. T. Stanley delivered a fine lecture, followed by platform tests on Sunday, the 13th inst. Being controlled by his Indian guide, the tests proved some of the best ever given from this platform. Every one was recognized by the friends present, and enjoyed with much relish. The following Sunday the doctor duplicated the services to the gratification of all participants.

Vicksburg Camp.

Camp opened at lovely Frazer Grove, Vicksturg, Mich, Thursday, August 10th. The grounds had been put in fine order by Miss Jeannette Frazer, and several improvement greeted the eye of the new-comer.

The new lodging-house contains fourteen rooms and a sitting room, all well equipped with new and comfortable furniture, nice clean, woven wire spring beds, etc.; a dining hall,

The auditorium was handsomely decorated with the national colors and green boughs from the forest, and a large audience greeted the elequent Hon. L. V. Moulton, of Grand Rapids, at his opening address and afternoon lecture. Alfred Kyzer, of Kalamezoo, presided as chairman of the meeting. The audience was highly favored with several beautiful songs with guitar, autoharp, and organ accompaniment by Mrs. Lora Holton, who has charge of the music for the entire sesson. The music consists mainly of her own and C. P. Longley's

Farmer Riley, of Marcellus, gave a successful seance Sa-

turday evening.

A lovely day, with other attractions, conspired to mark the opening day at this camp as one of enjoyment and rest.

Mrs. Anna Orvis, of Chicago, arrived Friday A dance took place Friday evening, and a musical and lit-

erary entertainment on Saturday evening. The meeting closes August 27th, and so the good work L. H. HURSON. goes on.

A Delicious Drink. HORSFORD'S PHOSPHATE ACID.

For a right good and lasting cool drink, take Horsford's cid Phosphate with ice water and sugar.

Camp-Meetings for 1893.

Queen City Park, Burlington, Vt., from July 30 to Sept. 3. Haslett Park, Mich., from July 27th to August 28th. Cassadaga, N. Y., July 21st to August 27th. Mt. Pleasant Park, Clinton, Ia., July 30th, to August 28th. Ashley, O., August 20th to September 4th. Verona Park, Maine, August 13th to 27th. Liberal, Mo., August 19 to September 4. Lake Brady, July 2 to September 3. Etna, Me., August 18 to September 3. Lake Pleasant, Mass., July 30 to August 27. Vicksburg, Mich., August 11-27. Onset, Mass., July 9 to August 27 Parkland, Pa., July 16 to September 10. Delphos, Kan., August 11 to 27.

Sunapee Lake, N. H., August 13 to 27. Niantic, Conn., July 1 to September 5.

DO YOU HAVE ASTHMA? If you do, you will be glad to hear that the Kola plant, found on the Congo River, West Africa, is reported a positive cure for the disease. The Kola Importing Co., 1164 Broad way, New York, have such faith in this new discovery, that they are sending ont free by mail, large trial cases of Kola Compound to all sufferers from Asthma, who send their name and address on a postal card. Write to them.

BETC. J. Barnes will act as our agent at Lake Brady Camp, Salescribe for the Light of TRUTH.

Rowley's Occult Telegraph.

This is the greatest mystery of the nineteenth century, and at the same time a well-attested scientific fact. Through this remarkable mystrument spirit Dr. Wells, now so well known throughout the world diagnoses and prescribes for patients everywhere, and very seldom, ever, fails to perfect a permanent cure where the most emirent physicians have failed. All this is accomplished through the mediumshipe W. S. ROWLEY, M. D., who has taken a course in homeopathy as is also a graduate of Rush Medical College of Chicago allopathic as the Electic Medical Institute of Cincinnati, O., and therefore is full competent to carry out any and all instructions and please the adderents of all schools of medicine. For the next three months, in one sonal friendship, I will send diagnosis and medicine to last two wells and the LIGHT OF TRUTH FOR ONE VEAR for \$1.00 to all new prices and non-subscribers. Old subscribers can subscribe for any of their triends who are not taking this paper. Regular patients, by subscriber for one year free. Send for circular at Address to the ROWLEY, M. D. No. Old No. 2000. W. S. ROWLEY, M.D., No. 9 Glan Park Place Cleveland C